CATHOLIC ACTION

Vol. XIX, No. 10 October, 1937

THE N. C. C. W. AT WASHINGTON

Including General Summary of the 17th Annual Convention—Digests of the Sermon of His Excellency, Archbishop Mooney at the Pontifical High Mass Opening the Convention and of the Address of His Excellency, Bishop Noll at the Opening Public Mass Meeting—Address of the Right Rev. Monsignor Joseph M. Corrigan on "Education"—The Right Rev. Monsignor Michael J. Ready's "Memorial to Father Burke"—Digest of Miss Regan's Annual Report and of Convention Resolutions—Summaries of Special Luncheons and Round Table Discussions and of the Concluding Banquet Session

RESUME OF THE ENCYCLICAL OF POPE PIUS XI "On the Recitation of the Rosary As a Weapon Against Modern Evils"

ATTACK ON SPANISH BISHOPS REFUTED

November Study Outline On "The Spirit of the U. S. Constitution"

Our Common Catholic Interests

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c

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FACTS ABOUT THE

NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Publications, Business and Auditing, and* CATHOLIC ACTION, *official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorities secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XIX, No. 10 — OCTOBER, 1937

OUR COMMON CATHOLIC INTERESTS

English Resume of Latest Encyclical of His Holiness, Pope Pius XI

EDITOR'S NOTE: *On September 29, 1937, while leaders of Germany and Italy were issuing a denunciation of Communism, His Holiness, Pope Pius XI, unexpectedly gave to the world a message warning vigorously against both Communism and a cult of the State which, under the guise of combating Communism, seeks to revive paganism.*

The Encyclical was on the subject of the Rosary, issued on the eve of the month specially devoted to this form of prayer to the Blessed Virgin. Extolling the merits of the Rosary, His Holiness asks that the devotion be spread among all classes, and in particular commends it to leaders of Catholic Action and to Christian families.

There follows herewith the English resume of the Encyclical as received and released to subscribing newspapers by the N. C. W. C. News Service.

HIS HOLINESS directs an Encyclical Letter on the Rosary of the Blessed Virgin Mary to the Catholic Episcopate, and exhorts all the faithful to practice of this devotion, especially during the coming month of October.

The brief Encyclical, after reaffirming the necessity of return to Christ, recalls how the annals of the Church witness that protection of the Virgin Mother of God never failed the faithful.

She has been victorious over all heresies; her protection was manifest the moment when Christianity was threatened by a hostile host of the Moslems; and aid received from Mary on countless occasions, in public as well as in private calamity, testifies to the value of her maternal care.

Now, continues the Encyclical, the dangers which threaten are no less grave than in the past: the world is observed to be in moral and spiritual crisis due to forgetfulness of God; deep dissension rends classes of society; on the one hand, Communism rears itself in denial even of all right to private property; on the other, the cult of a State and the desire to restore order and public authority against intrigues of Communism lead men to forget wisdom of the Gospels and exhume pagan errors and morals. A wave of atheism sweeps over the world and threatens destruction of all civilization.

But even such great evils and dangers should not shake the confidence of good Christians; God will not abandon His Church, especially if recourse is had to Mary, whom God willed to be the dispenser of His favor.

Among the various forms of prayer to the Blessed Virgin, one of the principal and widest-spread assuredly is the Holy Rosary which, so to speak, is the "Psalter of the Virgin" and a resume of the Gospel and Christian life.

The Encyclical calls to mind here a commendation of the Rosary uttered by Leo XIII; speaks of the value of this supplication wherein the Lord's Prayer is interwoven with constantly recurring accession of the angel's salutation and wherein mental prayer penetrates and sustains vocal prayer.

A WORD of justification then is said of this devotion, which so miraculously is propagated by Saint Dominic. It requires, indeed, a simple and pious mind, but precisely for this reason, it educates the Christian unto a spirit of humility and that child-like simplicity which is spoken of in the Gospel.

For the rest, this devotion has been practiced faithfully by men of all conditions, including the most learned and even princes and kings, who were happy to recite the Rosary every day. Certainly such devotion is acceptable to the Virgin Mother, as is proven by the

recommendation of Our Lady herself in the apparitions of Lourdes.

The Holy Father, therefore, exhorts all to recitation, both public and private, of the Holy Rosary, especially during this year; and, as the terrible sect of Albigensians was overcome by invocation of Mary, so we hope shall then be overcome those who, as the Communists of today, remind us of them by their craftiness and violence.

EVEN as at the time of the Crusades, all the faithful, whether in cities or in the country, should raise up their voices as one in confident supplication to Our Lady. Practice of this devotion will not only serve to overcome the enemies of the Christian name, but also will reawaken a new fervor and new virtue in the faithful.

Meditation on the holy mysteries of the life of Our Lord and His Blessed Mother will light again the hope in goods eternal, and will enable us to reciprocate the love of Christ, Who suffered so much for us, by new and more generous love of Him and of our neighbor.

His Holiness desires, therefore, this pious devotion be spread ever more widely among all classes of people, and he recommends it in particular to those who serve in the ranks of Catholic Action and to Christian families who, by recitation in common of the Holy Rosary, will sanctify their homes and draw from it, as from a fountain, peace and domestic serenity.

This is the exhortation which the Holy Father always makes to newly-married couples when he receives them in audience and presents to them the chaplet of the Rosary.

Concluding the Encyclical, the Holy Father evidences the desire that thanks be rendered to the Mother of God for his restoration to health, a favor which he attributes not only to the intercession of Saint Teresa of the Child Jesus, but also to sovereign intercession of Mary.

FINALLY, His Holiness associates himself with reparation and with the protest of the Episcopate and the people of Poland, a nation which venerates Our Lady in a special manner as their Heavenly Queen, against an insult offered with impunity to the Blessed Virgin by the press of a civilized country. He then ends by imparting his Apostolic Benediction.

The Encyclical was issued from Castel Gandolfo, and bears the date September 29, the Feast of St. Michael the Archangel.

N. C. C. W. Convention Issue

THE delay in mailing out the October issue of CATHOLIC ACTION is due to our desire to furnish promptly to our readers a full account of the proceedings of the splendid 17th annual convention of the National Council of Catholic Women. We feel sure that all members of the N. C. W. C. family will take pride in reading of the accomplishments of the N. C. C. W. during the past year and as a result will wish to make better known its programs for the future.

Special attention is called to the digest of the resolutions adopted by the convention and printed on pages 28-30. The complete proceedings of the 17th annual convention will be available in November. Price, $1.00 per volume.

1937 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

October

3-5—CENTENARY, DIOCESE OF NASHVILLE.

7—CONSECRATION OF THE MOST REV. GEORGE H. REHRING AS AUXILIARY BISHOP OF CINCINNATI—Cincinnati, Ohio.

9-12—NATIONAL CONFRATERNITY OF CHRISTIAN DOCTRINE—third national catechetical congress, St. Louis, Mo.

12-22—DIOCESE OF WICHITA—triple jubilee year: Silver Jubilee of the Blessing of the Cathedral, the Ruby Jubilee of Bishop Schwertner's Ordination, and the Golden Jubilee of the Diocese.

24—MISSION SUNDAY IN ALL DIOCESES.

18-19—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Davenport, Iowa.

28—INSTALLATION OF THE MOST REV. JAMES E. KEARNEY AS THE FIFTH BISHOP OF ROCHESTER—Rochester, N. Y.

28-30—NATIONAL CATHOLIC ALUMNI FEDERATION—national convention, Boston, Mass.

November

6—RURAL LIFE BUREAU DIRECTORS' INSTITUTE—Richmond, Va.

6—CATHOLIC LIBRARY ASSOCIATION—second annual regional conference, Atchison, Kans.

7-10—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—fifteenth annual convention, Richmond, Va.

17-19—Annual general meeting of the Bishops of the United States—Washington, D. C.

27—CATHOLIC PRESS ASSOCIATION—executive board meeting, Notre Dame, Ind.

December

6-7—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Hartford, Conn.

29-30—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—annual convention, New York, N. Y.

29-31—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—annual convention, Philadelphia, Pa.

Note: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These will be listed in future issues.

Monsignor Ready Refutes Attack *on* Spanish Bishops

IN A joint letter dated July 1, 1937, the Spanish Bishops appealed to their brother Bishops throughout the world for "no purpose other than to make shine forth the truth, obscured by flippancy or by malice." With dignity and with admirable forbearance, the Spanish Bishops present the awful facts that make up the tragedy of Spain of which they and their people are the witnesses and the victims. In translation, the full text reached the United States only at the end of August, was immediately released to subscribing papers by the *N. C. W. C. News Service* and published in the *New York Times* on September 3.

THE joint letter is an orderly presentation of the truth and came as a shock and a challenge to partisans of the Valencia government. They were not quick to accept the challenge. Finally on October 4, the *New York Times* published a communication signed by nearly one hundred and fifty Protestants, among them two Bishops and numerous ministers.

These men profess to be "disturbed by the fact that no leaders of the Catholic Church in America have raised their voices in repudiation of the position taken by the Spanish Hierarchy." Had that position been what the signers of this protest describe it to be, there would doubtless have been no lack of Catholic leaders to repudiate it. The position of the Spanish Bishops was misrepresented. Thus misrepresented, it was set up before American readers over an impressive array of signatures, and made necessary the clarifying statement issued by the General Secretary of the National Catholic Welfare Conference here published.

REPORTING the day to day progress of the civil war in Spain, the press of the United States has given attention chiefly to the international repercussions of that war.

The advocates of world revolution seized all too eagerly on the Spanish situation as an opportunity for promoting world upheaval. The sooner the civil strife in Spain is disassociated from world revolution, and recognized as a national conflict between warring factions in Spain, the sooner will it be possible to move for reconciliation and peace.

THE problems peculiar to Spain out of which the conflict grew, fully reported in the Catholic press, have been treated lightly or ignored by the secular press. In their joint letter the Bishops of Spain treat the war as a national problem of Spain. Doing this they have rendered a true service to peace. The following is the full text of Monsignor Ready's statement:

AN "OPEN LETTER" by 150 Protestant citizens, appearing in the press Monday, undertakes strong criticism of the recent pastoral of the Spanish Hierarchy.

This "Letter" has not the value of frankness. Its strictures deal with a pastoral letter the Spanish Bishops never wrote. It erects a straw-man, hideous and offensive, which without evidence it attributes to these prelates. It then holds it up to the American public to be reviled.

The letter of the 150 boldly states as facts, certain charges which unscrupulous propaganda has been insinuating. These are offered to the public as a "reply" to considered, authenticated and dignified statements by the Spanish Bishops. Assertions in the "reply" have no basis in the joint pastoral which it undertakes to answer. They constitute, as a matter of fact, nothing more than a rehash of irresponsible charges that have long since been discredited.

One might merely express astonishment that, despite the great body of evidence at hand, these 150 gentlemen persist in repeating such often-disproved Communist propaganda. Grave concern, however, must be felt when such a group, including as it does many ministers of religion, undertakes to defend a regime redhanded with the murder of thousands of priests of God and holy women; which has destroyed thousands of churches; which is openly atheistic and anti-Christ, and which has crushed and forbidden the public practice of religion in those portions of Spain which it controls. When, in addition, the public insinuation is made that American Catholics oppose basic democratic concepts, reply must be made.

Following are the charges made against the letter of the Archbishops and Bishops of Spain: (1) That these prelates approve or resort to violence and military insurrection as a means of settling "political controversies"; (2) that they reject the Republic of Spain and the Constitution of 1931 on which it was founded; (3) that they stigmatize any form of parliamentary government as "irresponsible autocracy"; and (4) that they condemn in principle the democratic institutions, freedom of worship and separation of Church and State, "principles we, as Americans deeply cherish."

These charges may be refuted, one by one, through the Bishops' pastoral itself. First, however, may I note a particular and further insinuation by the group of 150. They ask: "Is the Spanish hierarchy speaking for itself or for the Catholic Church as a whole? . . . Does this pastoral letter, for example, reflect

the political views of the Catholic Church in America?"

The Spanish Hierarchy speak for themselves; as witnesses, with dignity they present the facts about their own country, and give their own interpretation. The entire pastoral has to do with Spain. Any school child, taught to read things in their context, would readily recognize this.

I WOULD note also the term "political controversies," used by the 150. One would think, from this, that we have here no more provocative an issue than a tariff bill or a measure to reorganize government bureaus! Yet the Bishops testify that what actually is involved is a finish fight between Communism and the fundamental principles of Spain as a nation. Nevertheless, they specifically refuse to commit themselves to any form of government or to any program of political action. This they leave to be determined by a free Spanish nation. They lament the fact that commentators are too often "disassociated from the realities in Spain." They appeal to every honest man to add to the charity of his pity and prayers the charity of truth, so that an enlightened public opinion may be formed that will be helpful to the Spanish nation when the day of reconstruction shall arrive.

Now, as to the charges leveled against the Spanish Bishops and their letter:

1. It is asserted they approve "resort to violence and military insurrection as a means of settling political controversies." What do the Bishops actually say? In their own words, it is this: "Spain of necessity faced this dilemma: either succumb in a finish fight with devastating Communism already prepared and decreed, as has happened in those sections of Spain where the Nationalist movement did not prevail; or, through a titanic effort of resistance, attempt to free herself from the terrible enemy and save from destruction the fundamental principles of her social life and of her character as a nation."

And as for loyalty to constituted authority, they say: "We have placed ourselves resolutely on the side of constituted authority and did everything in our power to collaborate with it for the common good. . . . Sincere appeals repeatedly made to our Catholic people were a powerful factor in preserving national concord at a time of deep social and political commotion."

THE Bishops say, and what they say is supported by the evidence, "the Church has neither wished for this war nor provoked it. . . . Whoever accuses her (the Church) of having provoked this war, or of having conspired for it, or even of not having done all that in her lay to avoid it, ignores or falsifies the reality."

Further, the Bishops declare that the civil military revolt, in its origin, was a national movement in defense of the foundations of civilization but, because of the complete breakdown of orderly government, soon became a national movement of defense against anarchy.

The government of the Spanish Republic having broken down completely, the Bishops state as their final conclusion that "as things now stand in Spain, there is no hope left that justice and peace and the things that derive therefrom" can ever be achieved by the "Popular Front Government." In the same paragraph they give the men of the government credit for the efforts they have made and deplore the fact that in spite of all these efforts they have been able to give "no guarantee for either social or political stability."

The truth is that by a process which antagonized the conscientious convictions of the Spanish nation systematically, there was produced the inevitable result of a national reaction against the minority in power who sought to impose their will upon the nation. Thus the Spanish nation, finding itself helpless, defenseless, against ruthless terrorism in the hands of anarchists, had no recourse other than to arms in defense of its own existence.

The exercise of the right of self-defense against an unjust aggressor is not rebellion. In our country we have cultivated respect for law and the courts and the ballot. They stand between us and tyranny. It would be difficult indeed in our country to define any situation in which civil war could be justified. Not every country, alas, has erected against tyranny barriers as effective.

THE Government at Madrid, whether properly elected or not, was simply not "governing." It was surrendering to the excesses of the Marxist extremists, and permitting the wanton destruction of Christian lives and Christian property on no pretext other than that the victims were Christian. Catholic Spain had a strict right to be defended from these excesses. It frequently called upon the government to defend it. The government did not respond. "The audacity and the mistakes," say the Bishops, "the treachery perhaps, and the cowardice, of those who, if they had governed the nation with justice, might have avoided it, brought this war upon us."

2. The second charge is that the Pastoral rejects not merely the present Popular Front Government but the republic itself and the Constitution of 1931 on which it was founded; and the signatories express amazement that the Spanish Bishops should claim the 1936 elections did not express the people's will. It is of public record that a majority of the votes cast in that election were for the Rightist and Centrist parties, as opposed to the Popular Front parties.

Evidencing that the Government failed to govern, the Spanish Bishops point out that from February till July, 1936, 411 churches were destroyed or profaned, and numerous other transgressions and crimes were

committed, and the government did nothing to prevent them. Says one authority: "When the Ministry . . . did nothing to curb mob violence, it violated the Constitution; it surrendered to anarchism; it declared war on the Church and on the religion of its own people; it committed an act of tyranny; it laid the foundation for the . . . judgment . . . that this civil war is a just war of defense."

AS FOR the decidedly anti-Catholic Constitution of 1931, it is no secret that the Bishops of Spain never did or could approve it in its entirety; nor did the Spanish people themselves, as proved by the elections of 1933. The Bishops had, however, in 1931, made this statement: "Always respectful of government and of the agencies of government, we have preserved towards the Government of the Republic the consideration and respect to which every constituted government has a right"; and they hoped, as long as they could, that the objectionable articles of the Constitution might be rectified peaceably by Constitutional change.

On this point, Pope Pius XI stated the position of the Catholic Church with regard to Spain in an encyclical letter dated June 3, 1933, in which he said: "Everyone knows that the Catholic Church never prefers one form of government over another. All the Catholic Church demands is that, whatever the form of government, the rights of God and of conscience be respected." That attitude has not changed, nor do the Bishops of Spain in their letter say anything that conflicts with it.

3. The third charge made in the "Open Letter" is entirely disingenuous. The Bishops write: "We would be the first to lament if the irresponsible absolute sovereignty of parliament were to be replaced by a terrible dictatorship having its roots elsewhere than in the nation." Yet it is on this sentence—and solely on this sentence that the 150 signatories to the Open Letter base their charge that the Spanish Bishops "stigmatize any form of parliamentary government, presumably even if under a constitutional monarchy, as 'irresponsible autocracy.'" As for the "terrible dictatorship having its roots elsewhere than in the nation"—also severely criticized by the 150 and misinterpreted—isn't it obvious to anyone that the Bishops are here explicitly repudiating the imported dictatorships of Fascism which they are alleged to support?

4. The fourth charge brought by the 150 is that the Spanish Bishops condemn in principle the democratic institutions, freedom of worship and the separation of Church and State, established by the Constitution of 1931. The Bishops say nothing whatever about these things; the whole charge is deduced from this one sentence in the Pastoral: "The Constitution and the secularist laws which developed its spirit were a violent and continuous attack against the national conscience." One would think, from the "Open Letter" of these gentlemen, that the Constitution of 1931 and the laws passed under it provided for only two things: freedom of worship and separation of Church and State. Actually, the Constitution suppressed religious Orders and Congregations, confiscated Church property, deprived parents of the right to choose schools for their children, destroyed family ties, and socialized private property. Acting under this Constitution, the Cortes passed laws which led to or permitted the suspension of 150 newspapers, the closing of 320 provincial and local centers of the Popular Action party, the imprisonment or deportation of 470 leaders and publicists, and an appalling measure of mob violence. Yet, because the Bishops could not approve all this, they are charged with opposing freedom of worship and separation of Church and State.

Let American seekers after the truth consider: Is a constitution with these provisions and permitting these things the sort of basic law under which they would choose to live—or which, as a matter of fact, they would endure? Yet this is the document which the 150 signers applaud as containing "principles we, as Americans, deeply cherish."

The Bishops of Spain, as a matter of fact, say very clearly in their joint letter that they deem nothing more sacred than the liberty of worship.

AS FOR separation of Church and State—in the United States we have separation of Church and State. Here the Catholic Church prospers under that separation, has never sought to change it. The separation we have is provided for in our Constitution—"Congress shall enact no law respecting an establishment of religion." That is clear, unequivocal. Is there anything like that in the Spanish Constitution? There is not. There is exactly the opposite. In Spain religious denominations and congregations are subject to "special" laws. That is not separation. That is subjection, the worst kind of absolute subjection. It is subjection under a legal regime of exception.

So much for the four main charges. The rest of the "Open Letter" shows such hostility toward the Catholic Church in Spain, such a gullible and utterly uncritical acceptance of all Leftist statements and promises, coupled with such an unfair and prejudiced rejection of every Nationalist statement and promise, that it is little likely to appeal to any dispassionate and fair-minded reader.

For example, reference is made to the "recent decree protecting priests and nuns" as "only the latest evidence of its (the Leftist Government's) desire to preserve order and individual liberty." And this in the face of the universally known fact that thousands of

churches have been demolished and, as the Bishops state, at least 6,000 priests have been slaughtered.

The 150 signatories also say the Spanish Bishops overemphasize the part taken by the Soviet Union, and "do not so much as have one word about the aid given Franco by the Nazis, the Italians, and the Moors." The former of these two sentences is tosh; the second, simply untrue—for what the Spanish Bishops very clearly say is this: "Communist internationalism has run to Spanish territory to help the Marxist Army and people; just as, for the natural exigencies of the defense and for considerations of an international character, there have come to help the traditional Spain, arms and men of other foreign countries."

How careless those who have prepared this "Open Letter" have been, is revealed by a statement they attribute to His Eminence Cardinal Segura, Archbishop of Toledo, whom they charge with having called curses down upon the Republic in April, 1931. In April, 1931, while the form of government to be given Spain was still a subject of legitimate debate, Cardinal Segura published a pastoral letter on the duties of Catholics in the situation then prevailing in Spain. In it he appealed to the Catholics of Spain in the following language: "The Church has never pronounced any preference for any form of government." "The duty of every Catholic is to pay to a de facto constituted government respect and obedience." "In the forthcoming election it is not important whether a man incline toward the monarchial or the republican form of government. What is important above everything else is that his election would guarantee fully the rights of religion and of social order." The alleged cursing is just not in the text.

In conclusion, I can only express astonishment that so large a number of intelligent and presumably fair-minded American Protestants, so far removed from the scene of conflict and the sources of true information, could be stampeded into so harsh and hostile a diatribe against the harrassed and suffering Bishops of Spain. Cannot these prelates—who are on the scene whereas the 150 signatories are not—at least be given credit for good faith? The attitude of these American signatories is in striking contrast to that of Protestant prelates, clergymen and laymen in England—admittedly nearer the events themselves—who have recently formed themselves into a Committee "to cooperate with the Roman Catholic Church with a view to presenting a united Christian front against the Red menace to Christianity" in Spain. In the words of the Chairman of that Committee, Capt. Archibald Maule Ramsay, M.P.: "The Nationalists have produced substantial evidence to show that General Franco had absolute justification for believing that the Reds in the Government had planned a dictatorship of the Lenin-Trotsky type; and that his rising was just in time to avert that catastrophe."

I conclude in the words of the Spanish Bishops: " 'Let not affliction be heaped upon the afflicted.' . . . Our sufferings have been made greater by lies, by subtle insinuation and by tortuous interpretation of the facts."

Statement of the National President, N.C.C.M., on "Open Letter"

ON the day following issuance of the above mentioned letter by Monsignor Ready, Mr. Louis Kenedy, president of the National Council of Catholic Men, gave out a statement in which he called attention to the coincidental relevancy of the current series of Catholic Hour talks to the "Open Letter" controversy. The "Open Letter," having attacked the letter of the Spanish Bishops for its alleged attitude to peace and war, freedom and democracy, proceeds to ask: "Does this pastoral letter . . . reflect the political views of the Catholic Church in America?" Mr. Kenedy's statement points out that the current series of Catholic Hour addresses, though programmed months ago, discusses these very points. The text of his statement follows in part:

"I was deeply shocked and grieved to read the 'Open Letter' published in Monday morning's papers; shocked that so many responsible members of the various Protestant denominations could subscribe to a document of such violent animus; grieved because I could not help feeling that many of the signatories must have been unconscious of the true character of the document. Its more or less hidden animus was betrayed in many parts of the statement; for example, where the charge was made that the bishops had repudiated and castigated all parliamentary forms of government, whereas even the writer of the statement must have known that reference was made only to the present parliament in Spain.

"However, the 'Open Letter' has been convincingly answered by Monsignor Ready, General Secretary of the National Catholic Welfare Conference. I should only like to point out that the query of the 150 signatories, 'Does this Pastoral Letter reflect the political views of the Catholic Church in America?', is being implicitly answered in considerable detail in the current series of addresses in the nation-wide radio broadcast, the Catholic Hour, which is produced by the National Council of Catholic Men. These addresses, on the subject 'God and Governments,' consider the questions of authority, liberty, democracy, and peace; and they are being delivered by a recognized scholar in the field, the Rev. Wilfrid Parsons, S.J., well known here in New York as the former editor of *America*."

17TH ANNUAL MEETING *of the* N.C.C.W.

By
A Staff Member
of the N. C. C. W.

A SUMMARY of the Main Proceedings of the Seventeenth Annual Meeting in Washington, D. C., September 25-29, 1937, of the National Council of Catholic Women. Digests of Important Addresses, Resolutions, Accounts of Special Luncheons, Round Table Discussions, etc., Are Featured Elsewhere in this Issue

ONCE again the Nation's Capital has had the privilege of entertaining a national convention of the National Council of Catholic Women—the seventeenth annual meeting of this coordinate branch of the Lay Organizations Department of the National Catholic Welfare Conference. From September 25 to 29, some 300 delegates, representing diocesan units in 52 dioceses covering 36 states of the Union, met for five busy days and nights at the Mayflower Hotel, headquarters of the convention, and carried out a most interesting and enlightening program devoted to the theme of "Unity in Catholic work."

Inspired by the always helpful leadership of the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the N. C. W. C. Lay Organizations Department of the National Catholic Welfare Conference, who was present at every session of the convention, and led by their able and energetic national president, Miss Katherine R. Williams, the convention was hailed on all sides as one of the most profitable in the history of the organization. A committee of Washington ladies, under the chairmanship of Mrs. J. Rozier Biggs, contributed most efficiently to the comfort and entertainment not only of the delegates but of the large number of visiting clergy, religious and interested friends of the Women's Council.

Bishop Noll, evaluating the convention at the closing banquet session, stated that it had constituted "a very intensive course in Catholic Action and for him the best spiritual retreat he had ever made." The delegates themselves, by their fine attendance at meetings and splendid cooperation in the plans of the Program Committee, proved their concurrence in Bishop Noll's statement.

PRECEDING the opening of the convention, an advance guard arrived to participate in one of the most important as well as one of the most interesting sessions of the convention. Diocesan presidents, deanery presidents and heads of organizations sought the solution of problems that arise in the urban and rural dioceses, problems of financing, qualifications for leadership, programming, committee functioning, and of arousing community interest. As Mrs. Earl R. Reynolds, of Chicago, national chairman of the Committee on Organization and Development, stated in opening the meeting: "If our organization is perfected so that each unit functions as nearly adequately as possible, then not only will we have increased membership, but that membership and the communities all over the country will derive greater benefits from it."

With this as a keynote the contribution of each diocesan president was considered in the light of results in her own diocese and with regard to the effect of similar programs in other localities. The presidents of two newly organized dioceses, Mrs. John J. Shea, of Nashville, and Dr. Maud Loeber, of New Orleans, and of two reorganized dioceses—Mrs. Thomas P. Ryan, of St. Paul, and Mrs. H. E. Sanford, of Belleville, told of the fresh enthusiasm and renewed vitality of Catholic women where the field secretaries had organized the Council or visited and spurred the various local organizations to greater activity and unity of purpose and program.

DURING a luncheon on this first day of the convention, Miss Clara V. Bradley, instructor in Home Economics at the National Catholic School of Social Service, spoke on "A Rural Program." She stated that farming differs from industry in that it is not only an industry and business but a way of life as well. The members of the family, she continued, have common interests, work together on the family business, live closely together, share their recreational and social affairs. Miss Bradley pointed out that one-eighth of the rural population is Catholic, and that the program is badly in need of Catholic thought and Catholic help in homemaking, agriculture, and social phases of rural life.

Informality and friendliness were the spirit in which the delegates gathered Saturday evening for a program of entertainment arranged by the local committee.

Musical selections by Miss Ethel Roddy and Miss Ellen de Bettencourt preceded an address by the Rev. Thomas F. Carey, O.P., on the "Influence of the Drama." Father Carey brought forth the idea that even as the press and the radio, the drama is an important factor in molding the opinion and character of the masses; a fact which dictators in other countries have not neglected to recognize, and one which we in this country should face. By promoting Catholic Little Theatre programs, he said we can make effective for good the weapon which it is in our power to use. A one-act play, "The Star on the Door," was presented by the Blackfriars Guild of Washington, bringing home to those present the need for the stimulation of Catholic interest in the Catholic drama.

Rev. Paul Schulte, O.M.I., known the world over as the "Flying Priest," brought the evening to a stirring climax as he narrated the adventures of the M. I. V. A. in far away mission fields. Having flown from the frozen north to speak to the convention, Father Schulte's words were rich and alive with the experiences which he lives, and to his listeners he brought not only a word picture of life in the Arctic, but a spirit of enthusiasm for the great work which he undertakes.

MOST impressive was the procession which made its way Sunday morning through the crowded Shrine of the Immaculate Conception at the Catholic University of America, where His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, celebrated the Solemn Pontifical High Mass which officially opened the convention. A digest of the sermon of the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board, N. C. W. C., will be found on another page in this issue. Archbishop Mooney brought the encouragement and blessing of the Archbishops and Bishops of the Welfare Conference on the activities and projects of the N. C. C. W.

His Holiness, Pope Pius XI, in a special message to the convention, bestowed the Papal Benediction upon the individual women and their deliberations.

A crowded day for the delegates ensued. The beauties of Washington were unfolded for those as yet unfamiliar with the city. During the afternoon, in a brief and solemn ceremony, the delegates gathered at the Tomb of the Unknown Soldier in Arlington Cemetery, where Miss Williams, in behalf of the National Council of Catholic Women, placed a wreath.

At the National Catholic School of Social Service, the members of the Washington Auxiliary of the school were hostesses to more than 600 guests at Benediction of the Blessed Sacrament, celebrated by Archbishop Mooney, and at a reception which followed. Students of the school acted as guides to the visitors who took this opportunity to become familiar with their national project. Members of the Alumnae served tea.

HOLY FATHER SENDS PAPAL BLESSING TO N. C. C. W. MEETING

A MESSAGE conveying the blessing of His Holiness, Pope Pius XI, to the National Council of Catholic Women was read at the Pontifical High Mass at the National Shrine of the Immaculate Conception formally opening the seventeenth annual convention of the N. C. C. W.

The message was read by the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board of the National Catholic Welfare Conference. Sent by His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, the message said:

"The Sovereign Pontiff graciously sends the National Council of Catholic Women, in convention assembled under the direction of Bishop Noll, the Apostolic Blessing in pledge of divine enlightenment of their deliberations and of plenteous personal grace."

THE first general session, under the chairmanship of Miss Williams, was held Sunday evening in the grand ballroom of the Mayflower, with 1,000 persons in attendance. Mrs. Thomas E. Ward, Oklahoma City, a member of the N. C. C. W. National Board of Directors, responded to the greetings extended by Miss Mildred Merrick, of Washington, in behalf of the local women. Following the memorial address to Monsignor Burke, by the Rt. Rev. Msgr. Michael J. Ready, general secretary, N. C. W. C., Miss Williams in her president's message stressed the importance of individual responsibility and incited the women to the attainment of greater personal sanctification, the motive which lies behind all collective Catholic Action.

The Most Rev. John F. Noll, episcopal chairman of the Department of Lay Organizations, N. C. W. C., delivered the keynote address of the convention, emphasizing the effectiveness of solidarity and making a plea for unity in Catholic Action.

A popular and colorful feature of the evening program was the group of selections rendered by the choristers of Immaculate Conception Boys' School, under the direction of Mr. C. A. Benson, and accompanied by Prof. Harry Wheaton Howard.

THE morning session on Monday marked the beginning of three days of business, discussions and reports, round table conferences, and committee luncheon meetings, in which each delegate was encouraged actively to participate. More and more the national convention takes on the aspect of a working institute, in which the spontaneous contribution of each person is welcomed as a necessary part of the successful results of deliberation.

Reports from the secretary, Mrs. Thomas Dignan, of Glasgow, Mont.; of the treasurer, Mrs. Thomas P. Ryan, Minneapolis; and of the executive secretary, Miss Agnes G. Regan; reflected a pronounced advance in the work of the Women's Council during the past year. Miss Lenna M. Wilson, field secretary for organization, and Miss Anna Rose Kimpel, field secretary for youth, included in their reports the dioceses in which they organized councils and cities which they visited on behalf of the Council. Reports of national committee chairmen were given at the section meetings.

OUTSTANDING speakers were features of the evening sessions, which were open to the public and well attended. On Monday evening, Dr. Sabina H. Connolly, of New Haven, Conn., a newspaper feature writer who has devoted much time in the past three years to addressing groups in New England on Catholic subjects and to radio talks, in an inspiring address entitled "The Web of Sanctity" placed before the audience a "tapestry of saints," urging in conclusion that Catholic women lift up their hearts and pray that God give saints to our country and to our times; "for," she said, "the renewal of the face of the earth must begin with the soul of man."

Miss Mary G. Hawks, former national president of the N. C. C. W. and a member of the Bureau of the International Union of Catholic Women's Leagues, stirred the meeting with a splendid address on "What Do We Mean by Equality?" Calling attention to the participation of Catholic women in the struggle which has wrought revolutionary changes in the position of women in the modern world, Miss Hawks brought out that they should likewise take stock of the benefits, responsibilities, and dangers for social balance that their new position has created.

"By equality," she stated, "we mean that each human person is a distinct unity and totality—complete in himself, a body and soul with power to will and to love; distinct from every other, holding from the Creator the essential endowment of a human person for life in time and eternity. This essential endowment and destiny is the same for the human person of the woman and for the human person of the man. For, as an eminent university professor stated: 'No Christian philosopher has ever cast a doubt upon the sublime value of the person of woman. All know that in a woman—Mary, the Blessed Virgin Mother—the human person attained its greatest perfection, its supreme elevation.'

"All are equally 'members of Christ' in the Church," Miss Hawks continued, "yet surely all do not fulfill the same *office* or function." Pointing out the responsibilities of equality, she said: "What we mean by equality would create in every home 'an order of love' where 'head' and 'heart' would each play its part in unity and unison. What we mean by equality obliges every Catholic woman to exalt motherhood and claim the full dignity of a human person in 'the most noble office of wife, mother, and companion,' if she elects marriage as her life-work. It obliges her, too, to claim it for those who are forced by economic necessity, against their desires, to labor outside the home, to support agitation and legislation for a family wage and to educate public opinion to a high valuation of the personal dignity and the dignity of office of every wife and mother."

GREAT interest and enthusiasm was aroused among those in attendance by a talk on the National Catholic Welfare Conference by Mr. Charles A. McMahon, editor of CATHOLIC ACTION, official organ of the N. C. W. C., who pointed out that through the N. C. W. C., the organization created by the Archbishops and Bishops of the United States for the promotion of unity in Catholic work, Catholics in this country can

HOLY FATHER IN LETTER TO BISHOP NOLL LAUDS WORK OF THE N. C. C. W.

IN A letter addressed to Bishop Noll, episcopal chairman of the Lay Organizations Department of the N. C. W. C., His Eminence, Eugenio Cardinal Pacelli, acknowledges in behalf of His Holiness, Pope Pius XI, the receipt of the "Proceedings of the 16th Annual Convention of the N. C. C. W.," felicitates Bishop Noll and the officers and members of the N. C. C. W., and conveys his paternal Apostolic Benediction. Cardinal Pacelli's letter follows:

"I am charged by the Holy Father to express to Your Excellency his thankful appreciation for the copies of the booklet 'Proceedings of the Sixteenth Annual Convention of the National Council of Catholic Women' which you presented in devoted homage to him recently.

"His Holiness felicitates Your Excellency and the officers and members of this magnificent organization on the success of the convention, and gladly renews to you and to them, in pledge of abiding grace, his paternal Apostolic Benediction.

"With sentiments of high regard and esteem, I am, Your Excellency,

"Devotedly yours in Christ,

/s/ "E. CARD. PACELLI."

today claim a better understanding of common Catholic problems and a greater unity in seeking their solution than has ever before been observed in the United States. Mr. McMahon traced the history of the Welfare Conference since its inception in 1919, described the scope and functions of the several departments and bureaus, stating:

"Practically every interest of the Church is involved in the matters that come before the Administrative Board of the Conference at and between meetings: concern for our schools, watchfulness for the welfare of youth, increasing the usefulness and influence of the Catholic press, opposition to persecution of the Church at home and abroad, protection to our foreign missions, guarding against unmoral and inimical legislation, especially that threatening the home and Christian family life, spreading the Church's teaching in the fields of industrial relations, rural welfare, family life and international relations, coordination and unification of the Catholic lay forces of the country, use of the radio to spread the doctrines of the Church, care of the immigrant, development of programs of adult study, cooperation with governmental departments in relief and other activities—these are only a few of the concerns that come before the Bishops of the Administrative Board for attention."

IN CONCLUSION, Mr. McMahon urged the delegates to visit the N. C. W. C. headquarters, an invitation which many accepted and later expressed appreciation for this opportunity to familiarize themselves with the great work which the Archbishops and Bishops of the United States are carrying on through the N. C. W. C.

In a talk on "Present Conditions in Spain," the Marquesa de Cienfeugos told of some harrowing experiences in that war-torn country and of the need for understanding sympathy for the Spanish women.

The Most Rev. Emmet M. Walsh, Bishop of Charleston, was the outstanding speaker at the Wednesday morning session, during which he laid strong emphasis on the value of organization. Referring to a recent article by a Catholic woman in a secular magazine in which a purely natural argument was used rather than Christian teaching on morality, because the American reading public is not interested in Christian teaching, Bishop Walsh said: "This indicates that about 20 million and more Catholics who ought to be the leaven of life in America today are not organized to give forceful expression to Catholic teaching on any of the social problems that are threatening the very life of America today, and the only way that you can ever give a forceful presentation of Catholic moral and social teaching will be through vigorous organizations."

His Excellency continued: "Now I am not advocating that Catholic organizations of women become active in politics to promote certain social theories, but I am an advocate of a thorough-going public expression of Catholic ideals by vigorous Catholic organization of women, bearing not only testimony to their faith, but determination that their faith and their divinely-given teachings will at least be known as a factor in life by those who are determining America's future."

CONVENTION MESSAGE OF BISHOP SCHREMBS FORMER EPISCOPAL CHAIRMAN OF N. C. C. W.

AT THE closing session of the 17th Annual Convention of the N. C. C. W., the following message from the Most Rev. Joseph Schrembs, Bishop of Cleveland, and for 14 years episcopal chairman of the N. C. C. W., was read by Bishop Noll and greeted with prolonged applause:

"Heartiest congratulations on the successful completion of another busy and profitable year. Best wishes and prayers for the success of your annual convention. Your influence and importance in the nation is constantly growing. Resolve to use it to the best advantage to the Church and Country. Keenly regret that I cannot be with you."

At the opening session, Miss Williams appointed convention committees which met in special meetings during the following days, reporting in due time on the decisions and services rendered. Mrs. George P. Coyle, of St. Augustine, was chairman of the Nominations Committee; Mrs. George Fell, of Toledo, headed the Elections Committee; Mrs. Eugene McCarthy, of Cleveland, was chairman of the Amendments Committee; Mrs. M. J. Fleming, of Duluth, served as chairman on the Resolutions Committee; and Mrs. S. J. O'Day, of Denver, was chairman for the Credentials Committee.

At the closing business session the Resolutions Committee made a report which was unanimously adopted. This was followed by the announcement of the Elections Committee, the following women having been elected to the Board of Directors: From the Boston Province, Mrs. Stephen J. Gaffney, of Portland, Me.; Cincinnati Province, Mrs. Eugene McCarthy, of Cleveland; Detroit Province, Mrs. E. A. Skae, of Detroit; Sante Fe Province, Mrs. Dan Burns, of Albuquerque; San Francisco Province, Mrs. John Aicher, of San Francisco. Two members were reelected to the board—Mrs. Thomas Dignan, of Glasgow, Mont., from the Portland Province, and Miss M. Pauline Casey, of Scranton, Pa., from the Philadelphia Province.

ANNOUNCEMENT was made during the formal banquet which closed the convention on Wednesday evening of the election of officers, as follows: Miss Katherine R. Williams was reelected president; Mrs. Earl R. Reynolds, first vice president; Miss M. Pauline Casey, second vice president; Mrs. Thomas Dignan, third vice president; Mrs. Thomas P. Ryan, treasurer; and Mrs. J. W. McCollum, secretary.

Convention Sermon *of* Archbishop Mooney

HEREWITH is printed a digest of the sermon delivered by the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board, N.C.W.C., at the Solemn Pontifical Mass which formally opened the 17th Annual Convention of the National Council of Catholic Women. The Mass was celebrated at the National Shrine of the Immaculate Conception by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and was attended by a large number of convention delegates and visitors.

IN ADDRESSING the large gathering of prelates, priests, and religious who joined with the delegates and their friends who attended the Solemn Pontifical Mass formally opening the 17th Annual Convention of the National Council of Catholic Women in Washington, D. C., on September 26, Archbishop Mooney characterized the Catholic Church as "a living organism" and her deposit of faith not "merely a molded form," but a "living force." The Archbishop said that "to those who read the history of the Church with a discerning eye it is clear that each succeeding age has seen insistence instinctively placed on some application of Christian doctrine which meets the special needs of that age."

"Our own age," the Archbishop said, "with its individualistic heritage of so-called liberalism, intellectual and economic, is witnessing a providential concentration of Christian thought on the doctrine of the Church as the Mystical Body of Christ and on some of the social implications of that doctrine." "Under the influence of this emphasis," he added, "we are awakening to a keener realization of the apostolic concept that makes the Church not merely an aggregation of individuals, but a living organism instinct with supernatural vitality that comes to it from Christ Who is its head."

Present at the Mass were delegates from approximately 40 states who had already registered for the convention, together with many Washington friends of the Council.

THE Church, the Archbishop said, "is composed of individuals each of whom has a spiritual life of his own, all of whom, however, are fused into the spiritual life of the greater unit which is the Church." "St Paul calls this larger unit the Body of Christ because Christ is the spiritual head of this functional grouping of individual forces for a common purpose," he went on. "Just as in the human body the processes of life are centered in and directed from the head, which holds the brain, so, in the Church the spiritual life of grace that animates the members, comes from Christ and the spiritual energies of all are directed by Christ through those whom He had placed in authority in the Church. Furthermore, as in the body, there are various organs with specific functions, so in the Church there are different groupings of the individual units for the special purposes subordinate and contributory to the purpose of the whole Church—which is briefly, to carry on the work of Christ in the world.

"The essentials of this organization in the Church were definitely determined by her Divine Founder, and thus we have the episcopate, the priesthood, and the laity. The projection of this essential organization of the Church on the moving scene of human history has given us the dioceses and parishes of the Catholic world.

"IN a less essential way, this organization or grouping of individuals for a special purpose has been further developed in the long life of the Church—thus we have the different religious orders and in a true though modified sense approved Catholic societies and pious associations, or—to use the modern phrase, 'Catholic Action' groups. Each of these units throws emphasis on some particular feature of the Christian ideal, each of them strives in its own special way to promote a particular phase of the ever widening work of the Church in the world."

He lauded the National Council of Catholic Women as having "a prominent place in the Church in the United States," saying that the "organization constitutes a massing of the forces of Catholic womanhood which is one of the most inspiring and hopeful signs in American Catholic life today."

"This Council represents the most significant effort that has ever been made in this country—or, so far as I know, in any country—to focus the minds and to coordinate the efforts of Catholic lay womanhood in the furtherance of Catholic ideals in education, in family life, and in society at large," the Archbishop continued. "To refer to only one phase of the power

for good you can, by the very fact of your association, wield, it is no small thing, it may, on occasion be a very great thing, that your duly commissioned spokesmen who are themselves responsive to the guidance of episcopal direction in faith and order, can speak with one voice for the hundreds of thousands of Catholic women they represent in an age when social and cultural trends in state and nation are so largely determined by just such organs of public opinion."

THE Archbishop commended the National Catholic School of Social Service saying that it is "the kind of activity, which on account of its professional character does not easily enlist popular interest and, possibly, for this very reason, is now facing an acute financial crisis." "But the results already achieved have abundantly proved the far-sighted vision of its founders and fully justified the hopes of the individuals and organizations that have made sacrifices to support it," he added. "They can enjoy the consoling conviction of having sent into social work all over the United States, hundreds of Catholic women skilled in the technique of their profession and deeply imbued with Christian principles which have so wide an application to that ever expanding field. This is a contribution of first rate importance to the general influence of the Church in American life and to the effectiveness of our diocesan charity organizations throughout the country. May we not fondly hope that the delegates to this convention will catch the vision of the founders and devise means to carry on this providential work!

"In recent years this Council has addressed itself energetically to the consideration of problems that have to do with youth. How timely that action is, I need not stress. Every malign force in the world today is assiduously besieging the citadel of youth to capture for its own purposes the reserves of flaming enthusiasm, ardent devotion, and future power which that citadel holds. Is there any reason why we should continually merit the reproach of Christ that 'The children of this world are wiser in their generation than the children of light?' The Church came into being with a youth program formulated by Christ Himself—'Suffer the little children to come unto Me.' But the details of that program must be worked out in every age in accordance with the trends and the customs and the needs of varying time and place."

IN THE solution of problems that "press upon us in the confusion that besets society today," he said, "your own Bishops, I know, bespeak for you the cooperation which St. Paul called for in his letter to the Phillipians: 'Help those women who have labored with me in the Gospel.'" "I know that I echo their sentiments when I fervently invoke upon your efforts the heavenly protection of the American martyrs whose memory is honored in the Mass today," he added. "When we think first of them and of the pioneers whom they represent and then of ourselves in the marvellously changed conditions that obtain today on the scene of their devotion unto death, we are reminded of the words of the psalmist: 'Going they went and wept, casting their seeds; but coming they shall come with joyfulness carrying their sheaves.'"

"The very type of lay apostolate which you exercise in this harvesting of souls," he went on, "has the explicit approval of him who wields that supreme authority in the Church today and your convention enjoys the privilege of his direct participation in the presence of the one who is his personal representative among us—our own esteemed Apostolic Delegate. That in itself is eloquent witness of the timeliness and promise of your organized cooperation with your own Bishops in their God-given mission of saving souls."

Mission Sunday—October 24, 1937

UNDER the sponsorship of the Society for the Propagation of the Faith, Mission Sunday will be observed on October 24, in the churches throughout the United States.

Memberships in the Society will be received and collections will be taken up at all the Masses for the support of home and foreign missions.

All sermons on that day will be devoted to mission topics and special prescribed prayers for the missions will be added to the customary prayers of the Mass.

Mission Sunday this year has a special significance in connection with the 75th anniversary of the death of Pauline Jaricot, foundress of the Society for the Propagation of the Faith.

The present political situation in China where many missionaries are in constant danger, has also drawn attention to the missions in a particular manner.

In accordance with a plan fixed at the inauguration of Mission Sunday 13 years ago, funds collected on that day are shared by the home missions, the foreign missions and the Catholic Near East Welfare Association.

Community Mobilization for Human Needs

BETWEEN mid-October and the end of the year will take place in some 400 American cities the 1937 Community Mobilization for Human Needs. The National Catholic Welfare Conference, which sometime ago at the request of President Roosevelt accepted membership on the National Committee of the organization, is one of 35 cooperating national welfare organizations.

Benefiting through this annual mobilization are over 8,500 local agencies, including among others hospitals, youth organizations and settlements sponsored by Protestant, Catholic and Jewish groups, as well as by civic, business, labor and other non-sectarian bodies. These agencies provide hospitalization, public health nursing, child care, family welfare and other important community services.

President Roosevelt will inaugurate over a 250-station joint NBC-CBS hookup the 1937 Mobilization on October 18 with a radio address on behalf of the country's private, civic, health and welfare agencies. Other sectional broadcasts and special observances will follow.

Bishop Noll Pleads *for* Unity *through* Collective Catholic Action

IN a keynote address at the Sunday evening mass meeting held in connection with the opening of the 17th Annual Convention of the N.C.C.W., the Most Rev. John F. Noll, Bishop of Fort Wayne and Episcopal Chairman of the Department of Lay Organizations, made a plea for "Collective Catholic Action" under the direction of the Bishops to make known the teachings of the Church to the one hundred million non-Catholics of the United States. In his address Bishop Noll, deploring the estrangement of Catholics from one another by reasons of language, nationality, customs, prejudice, and parochial clannishness, stated that there is no "single justifying reason why they should be divided in the slightest degree on matters relating to the one kingdom of God, of which they are citizens on a plane of absolute equality." A digest of Bishop Noll's address follows herewith.

DECLARING at the outset of his address that Catholics, so wonderfully united in faith and religious practice, are woefully disunited in every other respect, Bishop Noll submitted the following as needs of the day:

"(1) A federation of Catholic parish units into a diocesan whole, so that people of the same ecclesiastical jurisdiction may better pull together;

"(2) A federation of dioceses on a national basis, so that there may result a national Catholic mind and conscience pertaining to matters religious, moral and social;

"(3) Since God constituted the Church universal, and commissioned her 'to teach all nations,' to defend His law everywhere, to protect His entire flock, should not the adherents of the Church be federated internationally by the linking together of every national subdivision, so that there might be a compact Kingdom of Christ on earth, whose unified influence could not be successfully opposed?"

"The point I wish to make," Bishop Noll said, "is that the lay Catholic has pressing religious duties to perform both as an individual and as a soldier of Christ. As a living and not a paralyzed member of Christ's Mystical Body, as a branch of the divine-life-giving vine, he should live as a saint within his own little sphere, spread the spirit of Christ and join forces with every other member of Christ's Body for the salvation of society.

"If the Church has often been unprepared to protect herself against sudden attacks and assaults of the enemy, it was due principally to disunity among the laity or their indifference to corporate direction."

"MUCH as the Catholic laity can do individually for the promotion of the cause of Christ," the Bishop continued, "they could do immensely more collectively. Catholic Action implies collective action.

"Collective action was an apostolic principle, and one must wonder when group activity of the laity began to lag, or go out of practice. Unordained men and many women were employed by the Apostles themselves to do their missionary work. The early Christians were thought of as a group, and not as individuals, by their pagan admirers, and their collective action was the subject of extended praise.

"We have had many examples of the power of united action, the most recent being the reformation of the motion picture industry. If it had been left to the individual, following mere pulpit exhortation, to abstain from salacious movies, the producers would not have felt the influence. But when the people of every one of the 13,500 parishes pledged themselves to demand a clean-up, the objective was realized. The same sort of group action against offending metropolitan newspapers, against many magazines, against abuses in the social order, would change the whole attitude of the guilty.

"CATHOLICS are an urban people; therefore, they live where the big newspapers are published, where the large theatres exist, where the industries and mills are located. Only last week the South Bend, Ind., Deanery of the N. C. C. W. effected the purging of news stands and drug stores in the district of the off-color magazines.

"Individual Catholic laymen and laywomen have done wonderful things for the spread of the faith and Christian life, but they did it through organizations which they founded.

"Would St. Vincent de Paul still be operative in our day if he had not founded a society to perpetuate and extend his work? Would Pauline Jaricot of France, who became deeply interested in spreading the faith in heathen lands, have accomplished much if she had not founded a world-wide organization, known as the Society for the Propagation of the Faith? How could Miss Merrick, the Washington invalid, have done such yeoman work had she not effected the formation of her Christ Child Society?

"In the state where the Ku Klux Klan was born, where Tom Watson, a bitter foe of the Catholic Church was 'king' for many years, there was formed by a lay Catholic the Catholic Laymen's Association of Georgia

for the purpose of nailing every lie published in the daily newspapers, and of writing a kind letter of praise to every editor who published anything favorable to the Catholic Church. After a dozen years of such activity, there is little for the Laymen's Association to do, because the newspaper in that state which now offends Catholic sensibilities is the rare exception."

"WE HAVE been issuing statements and making recommendations for years; now let us 'do' something," Bishop Noll said. "The Catholic Press has always taken notice of every libel published in the daily press, but the answer reaches only our own people, and none among the 100,000,000 non-Catholics to whom the answer should have gone out. In the last analysis we have accomplished nothing in relation to the removal of false information.

"We theorize, we advocate, we protest, we condemn in open meetings, and then stop. We often organize, and then stop. All the while the enemy is gaining ground, influencing more and more the 100,000,000 people who should become familiar with the Catholic viewpoint, often the only correct viewpoint, in relation to many moral and social problems.

"The correspondence columns of all newspapers are open to us, but because our people do not act under direction, relatively few of them avail themselves of a helpful opportunity."

Concluding his address, Bishop Noll called attention to the fact that corporate action by enemies of God, church or Country never has a laudable motivation, and pointed out the difference in the aims and purposes of the Bishops in organizing the N. C. W. C. and quoted the words of the present Holy Father written to the Archbishops and Bishops of the Country in 1927 as follows:

"IT IS not only useful, but also necessary for you. Since you reside in cities far apart, and there are matters of higher import demanding your joint deliberation . . . it is imperative that by taking counsel together you all agree *on one common aim and with one united will* strive for its attainment, by employing, as you now do, the means which are adequate and adapted to present-day conditions . . . By uniting ever more closely the forces at your command, you will impart to the Christian life in your country a greater and greater vigor in the spirit of justice and charity."

N. C. W. C. Exhibit Attracts Convention Visitors

FOR the first time in its national meetings, space was allotted at the N. C. C. W. Convention headquarters to a general exhibit with 32 different agencies participating, among them the National Center of the Confraternity of Christian Doctrine, the National Committee on Industrial Problems, the National Committee on the Family, the National Catholic School of Social Service, the National Council of Catholic Women and the National Catholic Welfare Conference as a whole.

Over the last named booth, which was graciously presided over throughout the convention by Mrs. Frederick V. Murphy and Miss Edith H. Jarboe, was a streamer announcement reading: "The N. C. W. C.: What It Is—How It Serves. Enquire Here How Your Parent Organization Can Help Advance Our Common Catholic Interests."

A large colored chart vizualized the organization set-up of the N. C. W. C. and the scope and functions of its various departments and bureaus. Attractively grouped studio portraits introduced to the delegates the ten Archbishops and Bishops of the N. C. W. C. Administrative Board, their six assistant Bishops and General Secretary. On exhibit also was the huge pamphlet rack, loaned from N. C. W. C. headquarters, displaying under classified heads scores of the Conference's 350 or more pamphlet publications.

Another display called attention to the 15 different N. C. W. C. pamphlet printings of the latest encyclicals of His Holiness, Pope Pius XI, and to a sample, beautifully bound, volume of these, suitable for placement in libraries or for personal gifts.

Still other exhibits carried helpful suggestions to those interested in study clubs—especially on the subjects of "Youth," "Communism," "Persecution of the Church in Germany, Spain and Mexico," "Motion Pictures," and other matters of current Catholic interest. The use of CATHOLIC ACTION, official organ of the N. C. W. C., was effectively pointed out in another exhibit and attention was also directed to the new pamphlet entitled: "The National Catholic Welfare Conference: the Agency of the Archbishops and Bishops of the United States for the Promotion of Unity in Catholic Work" and to the Study Outline based on this pamphlet and prepared for use by groups desiring to promote locally a better understanding of and cooperation with the Conference and its various programs and services.

Prominently displayed on a tastefully decorated table was a colored picture of that great and noble "Pope of Catholic Action"—Pope Pius XI, and attention was called to the words of His Holiness to the American Hierarchy stating that "the N. C. W. C. is not only useful but necessary" and blessing "all who cooperate in its work."

Accepting the invitation extended at the Monday evening session of the convention by a spokesman of the Conference, scores of delegates not only visited the N. C. W. C. booth, ordering quantities of N. C. W. C. literature, but both during and after the convention called at the headquarters of the Conference at 1312 Massachusetts Avenue, N. W., where they had the opportunity of visiting the various offices and making the acquaintance of the headquarters personnel.

Thus many N. C. C. W. delegates obtained a more intimate knowledge of their parent organization—the N. C. W. C.—and the representatives of the Conference had the great privilege of meeting personally those whom it serves, learning of their accomplishments and needs, and thereby establishing the basis of a better mutual understanding and cooperation. For this interest, all members of the N. C. W. C. headquarters staff are grateful, indeed.

Our Catholic people, clergy and laity are always welcome at the national headquarters of the Conference. A visit there, however brief, is certain to prove of real value and enlightenment in showing the extent of the facilities so generously provided by the Bishops of the United States for the advancement of the welfare of the Church and the well-being of the nation.

"EDUCATION"

By
Rt. Rev. Msgr.
Joseph M. Corrigan

An N. C. C. W. Convention Address by the Rector of the Catholic University of America

SPEAKING on "Education," at the Tuesday evening session of the Washington Convention of the N. C. C. W., the Rt. Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University of America, said "the happiest sign in the education world today, slight as yet though it be, is evidence of discontent at the absolute perversion of the word 'education' which has come to pass in the last 50 years."

"Instead of the true drawing out, the true development of the faculties of mind and will, which is the purpose of education," Monsignor Corrigan said, "there has been going on for three generations an increasing tendency to make education a factual cramming of the mind. We, in this generation, have seen this condition at what we can hope was its peak, when a man's education is judged by the number of credit hours he has been exposed to the unrelated and very often unfounded opinions of one presuming to teach. These opinions interspersed among the undigested facts handed out to the maturing mind, and even to the mature mind, constitute a hopeless vagary, masquerading very often as philosophy. Add to this the absolute divorce of religion from any part even in this fact-cramming and you have the full view of the sapping and undermining which have finally reduced this nation to the point where between 60 and 70 per cent of its citizens have no goal but the satisfying of material ambition."

Monsignor Corrigan said that the evidence of discontent with this situation, slight though it be, "is to be seen in the return here and there in our greater secular schools to courses in Scholastic Philosophy, the recall of St. Thomas Aquinas to the philosophy departments of our great universities. The same hopeful evidence comes from the antipodal direction of the United States Criminal Investigation Department.

"WE CALL the evidence slight because it has so far so little power to undo what now is deeply implanted in the rank and file of the people. At least, we must be grateful that these voices are heard crying in the wilderness of economic and social confusion brought about by the neglect of true education.

"There are not wanting striking proofs of a new recognition of the tremendous contribution Catholicity has to offer in remedying this situation. An education bent on cultivating the intellect and training the will with the very definite purpose of making a human being that which God meant a man or woman to be is the education which alone spells success. If we are what God meant us to be, we are the only true success. If we are not what God meant us to be, no matter what else we are, we are complete and hopeless failures."

Pointing out that the world has come to recognize that Catholic education does not mean in any way the omission of the knowledge of arts and crafts necessary to equip a man or woman for the workaday world, he declared that it is now necessary for us to see that the world "gets to know also that our refusal to divorce that training in the things of temporal achievement from the training of the mind and heart to know our first duty of being lovable in the sight of the God That made us—that that refusal is founded on the only true philosophy of life."

"WHILE we gladly acclaim," Monsignor Corrigan said, "the thousands of men and women in this Nation who, while worshipping God in what to us be heresy and schism, yet enjoin the moralities of religious conviction, we, nevertheless, who are more than one-sixth of this Nation, must believe that we are the providential leaven which can bring back to the people of these United States that saving knowledge of the necessity of religion underlying and guiding the activities of daily life."

"No matter how high your rank, no matter how lowly your station," he said, "there is the fundamental commission to set before your non-Catholic fellow-citizens the book of Faith by which you live. . . . If the Catholic neighbor is a fairer one to deal with, a trustworthy person when one's word is given, helpful in trials and in sorrow, disciplined in the relaxation of recreation, careful in the safeguarding of the sanctuary of the home and the little children in it, obedient to properly constituted authority—these are things which all men understand and through these things from the open book of a blameless life you are commissioned to show forth the power of the religion by which you live.

"If this seems a far cry from the subject of education, nevertheless only by such influencing with the instrument of a religion of love can that saner thought of education be brought to the rank and file of the people, and only when the Nation as a body comes to recognize the need of dependence on God, of faith and hope in God's goodness, will the actual condition of our educating processes be returned to that safe measure of which, as I have said, some slight but hopeful evidence already appears."

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco; and MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. BERNARD J. SHEIL, Auxiliary Bishop of Chicago; MOST REV. JOHN A. DUFFY, Bishop of Buffalo; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Spanish Bishops' Letter Published by N.C.W.C. Under Title "The Spanish Situation, A Survey"

THE recent "Joint Letter Addressed by the Bishops of Spain to the Catholic Bishops Throughout the World" has been printed in pamphlet form by the National Catholic Welfare Conference under the title "The Spanish Situation, A Survey." Although dated July 1, 1937, the letter was not released to the public until it had had time to reach the Bishops to whom it was addressed.

The letter of the Spanish Bishops discusses the background and consequences of the Civil War in Spain under the following divisional headings: I. The Reason for the Survey; II. Character of the Survey; III. Our Attitude Toward War; IV. The Five Pre-War Years; V. The Military Uprising and the Communist Revolution; VI. Character of the Communist Revolution; VII. Character of the Nationalist Movement; VIII. Reply to Critics; IX. Conclusion.

The pamphlet, which has gone into its second printing, is available at N. C. W. C. headquarters and sells for 10 cents a single copy, $4.50 for 50, $8 a 100, plus carrying charges.

Bishop Hafey, of Raleigh Diocese, Made Coadjutor Bishop of Scranton

DUE to the illness of the Most Rev. Thomas C. O'Reilly, Bishop of Scranton, the Most Rev. William Joseph Hafey, Bishop of Raleigh, has been appointed Titular Bishop of Appia and Coadjutor Bishop of Scranton with faculties of Apostolic Administrator, it has been announced in word received from Vatican City at the Apostolic Delegation in Washington. Bishop O'Reilly for months has been seriously ill.

Installed as Ordinary of the See of Scranton in March, 1920, Bishop O'Reilly has labored unceasingly since then in promoting the welfare of the diocese and in extending its charitable and educational facilities. The Diocesan Council of Catholic Women, now functioning so successfully in the Diocese of Scranton, is due to his desire and zeal for effective Catholic Action in the diocese. The prayers of local members of the Council as well as of those who know of Bishop O'Reilly's contribution to the nation-wide program of Catholic Action will, we are sure, be offered for his recovery from his present illness.

Bishop Hafey is the first Ordinary to govern the Diocese of Raleigh. The territory embraced by the See was established as the Vicariate Apostolic of North Carolina by Pope Pius IX on March 3, 1868, and was established as the Diocese of Raleigh by Pope Pius XI on December 22, 1924. Bishop Hafey was named the first Ordinary of the new diocese in April, 1925.

Already well known as a gifted orator at the time of his elevation to the Episcopacy, Bishop Hafey has added greatly to his reputation in the 12 years he has governed the Diocese of Raleigh. He is known to Catholics in many parts of the United States through the eloquent appeals he has made for his North Carolina missions. He is national chaplain of the Catholic Daughters of America.

To Bishop Hafey, CATHOLIC ACTION extends felicitations and best wishes in his new responsibility.

Montezuma, Seminary for Mexican Students, Opened at Las Vegas, N. Mex., September 23, 1937

THE solemn blessing of Montezuma Seminary, the institution set up by the American Hierarchy for the training of Mexican candidates for the priesthood, took place in Las Vegas on September 23, 1937.

The Most Rev. Rudolph A. Gerken, Archbishop of Santa Fe, officiated at the ceremonies. Also present were the Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio, and the Most Rev. Leopoldo Ruiz y Flores, Archbishop of Morelia and former Apostolic Delegate to Mexico.

Following the ceremonies of the blessing of the seminary, 500 visitors attended a dinner held at Montezuma. Three hundred and thirty-five students started classes at the seminary on September 27.

The Committee on the Mexican Seminary of the American Hierarchy, which purchased the Montezuma property, a former health resort, and established the seminary, is composed of: The Most Rev. John Mark Gannon, Bishop of Erie, chairman; Archbishop Drossaerts, Archbishop Gerken, the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa; the Most Rev. James A. Griffin, Bishop of Springfield in Illinois, and the Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond.

with the N. C. W. C.

"Catholic Hour" Audiences to Hear Father Parsons, S.J., During October

THE Rev. Wilfrid Parsons, S.J., widely-known writer and speaker, began a series of five addresses in the Catholic Hour sponsored by the National Council of Catholic Men on Sunday, October 3. His general subject is "God and Government."

Father Parsons, former editor of *America*, is now professor of Political Science in the Graduate School of Georgetown University, Washington, D. C., where he is also librarian and archivist.

Dates and subjects of the four addresses still to be delivered in the Catholic Hour by Father Parsons are: "The Right of Human Liberty" (October 10), "Self-government or Tyranny" (October 17), "The International Family" (October 24), "The Lord of the World" (October 31). That given on October 3 was entitled "The Divine Right of Governments."

The inauguration of Father Parsons' series on October 3 marked the four hundredth program of the Catholic Hour. Since its inauguration nearly eight years ago, the Catholic Hour has grown steadily and is now carried by 68 stations in 38 states, the District of Columbia and Canada—an increase of more than 200 per cent over the 22 stations which carried the inaugural broadcast, March 2, 1930.

Death of Mrs. Clara Fumasoli N.C.W.C. Immigration Bureau Pier Worker

MRS. CLARA FUMASOLI, for the past nine years pier worker at the port of New York for the Immigration Bureau of the National Catholic Welfare Conference, has been buried following funeral services in the Church of the Blessed Sacrament in New York City.

Present at the Mass, among others, were representatives of the New York Travelers' Aid Society, the Hebrew Immigrant Aid Society and other welfare organizations, as well as steamship, railroad and bus representatives, all of whom were personally acquainted with Mrs. Fumasoli's assistance to immigrants.

On the day before her death, which was due to a heart attack, in a downpour of rain, she called at the N. C. W. C. office, cleared up all her records and went out to meet the S. S. *Normandie*. The following day she met the S. S. *Aquatania* in what was supposed to be her last ship visit prior to taking a leave of absence. That evening she died.

Mrs. Fumasoli is the second pier worker of the Bureau to die within the past three months. *May her soul rest in peace.*

Bishop Ritter Praises Work of C.C.I.P. At Conference Stressing Church's Social Teachings

MEETING under the auspices of the Most Rev. Joseph E. Ritter, Bishop of Indianapolis, a most successful regional meeting of the Catholic Conference on Industrial Problems was held in Indianapolis, September 21 and 22, 1937.

Delivering the closing address at a dinner meeting Bishop Ritter termed the regional meeting one of the most constructive ever held in Indianapolis and invited the Conference to "play a return engagement next year." The addresses delivered were termed by the Bishop "a real contribution to the industrial and economic thought of our day." Those active in the work of the Conference were characterized by His Excellency as "real apostles, real missionaries of Catholic Action."

"With the encyclicals to guide them," Bishop Ritter said, "their contribution to the solution of social and economic problems of our day is outstanding."

Prominent members of the clergy and laity of the Indianapolis Diocese as well as well-known representatives of labor and industry took part in the two-day conference. The Right Rev. John A. Ryan, director, N. C. W. C. Department of Social Action, spoke at one of the sessions on "Our Present Opportunity," stating that "support of a minimum wage scale may become as obligatory upon Catholics as opposition to sterilization bills." He assailed Communism and said it has nothing good to offer toward the solution of economic problems.

Archbishop Murray Host to Successful Charities Meeting at St. Paul

THE Most Rev. John Gregory Murray, Archbishop of St. Paul, was host to the very successful Twenty-third Annual Meeting of the National Conference of Catholic Charities held in his Archiepiscopal See City August 29 to September 1, 1937. Together with the Right Rev. Monsignor Joseph M. Corrigan, rector of the Catholic University of America, and James Fitzgerald, of Detroit, Mich., retiring president of the Conference, Archbishop Murray addressed the closing banquet session and also conveyed to the meeting the Apostolic Benediction of His Holiness, Pope Pius XI, as sent by His Eminence, Eugenio Cardinal Pacelli, and likewise transmitted to the delegates a cordial message of commendation received from His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. Nine hundred delegates, including 100 representatives from St. Paul, were registered at the conference and several thousand persons attended each of the public sessions.

Right Rev. Monsignor Thomas O'Dwyer, director of Catholic Charities of the Archdiocese of Los Angeles, was elected president of the Conference and the Most Rev. Charles Hubert LeBlond, Bishop of St. Joseph, honorary president. Right Rev. Monsignor John O'Grady, of Washington, D. C., was reelected secretary and Thomas F. Farrell, of New York, treasurer.

N. C. W. C., at Request of State Department, Acts as Clearing House in Chinese Crisis

AFTER conferences with the State Department, the Right Rev. Monsignor Michael J. Ready, general secretary of the National Catholic Welfare Conference, has agreed that the N. C. W. C. act as a clearing house in handling inquiries concerning the situation of Catholic religious from this country now in the disturbed areas of China. Such inquiries should be addressed to the General Secretary at the Conference's headquarters, 1312 Massachusetts Avenue, N. W., Washington, D. C.

It was represented that individual inquiries concerning persons in China have flooded the State Department, and it was believed the plan for a clearing house on Catholic religious would conduce to efficiency and speed in handling the inquiries. The N. C. W. C. has undertaken to transmit the inquiries, the State Department looking to the Conference in such cases.

So that the desired information may be obtained accurately and expeditiously, it was stated that those sending inquiries should give the names and exact addresses of the religious, not merely the provinces in which they are situated. The precise name of the mission, hospital or other institution to which they are attached should also be given, and it should be stated whether or not the missioner concerned is an American citizen.

TRIBUTE *to* FATHER BURKE

By Rt. Rev. Msgr. Michael J. Ready, General Secretary N. C. W. C.

THE following grateful tribute to the memory of the late Right Reverend Monsignor John J. Burke, C.S.P., S.T.D., for seventeen years general secretary of the National Catholic Welfare Conference, was delivered at the Sunday evening session of the seventeenth annual convention of the National Council of Catholic Women by Father Burke's successor as general secretary of the Conference. Monsignor Ready's address emphasized to the delegates their debt of gratitude to Father Burke for the heritage of unity in Catholic work (the theme of the convention) left to the Catholics of the United States by this pioneer, counsellor, and exemplar of the highest aims of Catholic Action. Monsignor Ready's tribute follows in full.

IT IS difficult to speak of one with whom you lived, whom you loved, and who of a sudden was taken in the providence of God from a very blessed intimacy. I should be pardoned if the subject of this memorial is treated a bit impersonally. I should not trust myself to speak personally of those things which are enshrined in the sanctuary of a grateful heart.

However, it is eminently fitting that at the opening of your convention you should turn with grateful remembrance to that great priest whose vision, whose zeal, whose intelligence, in a great measure brought forth those monuments of noble Catholic work of which we are the beneficiaries.

For the past 16 years your annual conventions have been inspired by his counsel, you have thrilled to the message of that great priest, and now solemnly do we mark his passing, the passing of this great patriot, this eminent scholar, this devoted priest, Monsignor John J. Burke.

As your president just remarked, less than a year ago while enjoying the warm hospitality of our devoted friends in Galveston, you had the privilege of listening to Father Burke address you on the importance of caring for Catholic youth. You heard him on that occasion utter words of compliment and high praise for the merited activities in which you engaged, and you heard him plead for courageous loyalty to go on persevering in the noble work set for you by the Bishops for God and Country.

BORN of noble parents in a beautiful Catholic home, John Burke lived in an environment which readily furnished him that which became the dominating, motivating power in his life, a love for the Faith and a devotion for his country. In his tender years his spiritual education was directed by the community he later joined as a priest, the Paulist Fathers. After a brilliant career in the seminary and university, he was assigned to preach missions throughout the breadth of the United States, and the fame of his eloquence and the inspiration of his piety still are held in great esteem by thousands of Catholics throughout this country.

Chosen by his community to the honored place of editor of the renowned *Catholic World,* he discharged those duties with an intensity of purpose that was a great satisfaction to his superiors and brought joy to every lover of literature in the United States.

His field of activity widened at the time of the World War when he was chosen by the Bishops to assist in carrying out and executing the plans which they designed for the care of the Catholic boys and women in the Army and Navy.

Passing briefly from the highlights of his career, we come to that monumental task to which he was assigned and to which he gave the talents of his great mind and heart in furthering and promoting and working under the direction of the Bishops in the establishment of the National Catholic Welfare Conference, which he served as General Secretary until his death. It is that work for which Father Burke will be known, and rightly so. A counselor to Bishops, an adviser to statesmen, the prudent friend of all interested in the growth of a fine citizenship in the United States, Father Burke became known for the qualities of mind and heart which described him as a true nobleman, a worthy priest of Jesus Christ.

NOT to every generation is given the joy and the blessing of a Father Burke. In that privilege that has been ours, in the joy and happiness of knowing one whose whole life pulsated with love for Christ, whose every waking moment was lived for the Faith, who was animated daily, momentarily, by a motto which we might sum up in the words of his beloved St. Paul, "Christ in us," this great priest has given us a heritage, the heritage of unity in Catholic work, joining all our talents one with the other, becoming really, again in the words of St. Paul, "members one of another."

We might speak of Father Burke as a patriot, a man who received, because of his meritorious work, the decoration of a grateful country. We might speak of Father Burke as a litterateur, a writer of beautiful spiritual works and the translator of fine masterpieces. We might speak of Father Burke as a leader in a great Catholic movement and extol the (*Turn to page* 34)

The PROBLEM *of* YOUTH

PRESENTED herewith are brief digests of two important addresses on the subject of youth as delivered during the sessions of the N. C. C. W. Convention by the Most Rev. James E. Kearney, Bishop of Rochester, and by Miss Anne Sarachon Hooley, former National President of the N.C.C.W. and Chairman of the National Youth Committee of the N.C.C.W.

IN HIS address at the Tuesday evening session of the N. C. C. W. Convention on "The Response of Youth," Bishop Kearney spoke of the period of youth as the period of character formation, aspirations, and dreams; contrasted the purposes and aims of Catholic and secular education; and pointed out that the "Catholic Church never loses sight of the obligation to inculcate in the minds of her children, and particularly while their young minds are yet soft and impressionable; 'What doth it profit a man if he gain the whole world and lose his own soul.'"

"Our youth," His Excellency said, "are destined for different occupations in life: some for mercantile pursuits, and others for the learned professions of which it is their duty to learn the qualifications in order that they may competently fill the post that is assigned them. But though called to fill the offices of the state, this is not their ultimate destination; and its functions, however important, must ever be subordinate to the attainment of that eternal happiness for which they were created; whence it follows, that it becomes the paramount duty of those who are entrusted with their development to furnish them amply with the means best fitted to enable them to secure the great end of their existence. From this incontestible position of salvation being the end—the sole necessary end of man—it must be an obvious consequence that religion becomes not only a co-ordinate, but the principal element in his education."

At the time, Bishop Kearney pointed out, the pre-eminence of the place of religion in education must not be understood as in any way superseding or supplanting the acquisition of science and knowledge. The two, he said, go hand in hand.

"BY THIS supremacy of the religious principle over the various departments of knowledge, it will not be imagined," he said, "that I am advocating the employment of the young in the continual recital of the Christian doctrine. No; it was not thus the principle of religious education was understood in those times exclusively Catholic, when from the schools and universities of the Catholic Church went forth men, the lights not only of their own, but also of after times, to whom, every useful art was indebted for its cultivation and every science for the enlargement of its boundaries; men whose skill and enterprise conquered opposing oceans in exploring the opposite hemispheres, letting in the light of science, of civilization, and of religion on nations that lay buried in darkness and the shadow of death, and enriching other countries, to the end of time, with the fruits of their discoveries. Whilst engaged in their scientific achievements, religion was the guide of their steps and the goal for which they panted."

But, Bishop Kearney went on, "it is not mere science the Catholic youth is to learn; he is also to learn to practice virtue. The least part of his education is the mere lesson to be retained by memory; it is likewise a discipline, a work, a succession of acts of self-denial, by which a stubborn and head-strong will is to be mastered and subdued. Such is the idea of true education cherished by the Catholic Church, and to which the fashionable votaries of the world are perfect strangers—an education, which, like the wrestling in the ancient games, requires self-denial, as the first requisite in the combatants, and sustains them in the contest, not with the hope of a laurel chaplet, liable to wither, but with the prospect of a magnificent kingdom, to be won, not by ease and indolence, but by toil and valor, our Savior Himself saying that 'the kingdom of heaven suffereth violence, and only the violent bear it away.'

"WHAT folly then, under the name of a hollow liberality, to extinguish in the hearts of youth the principle of charity, which true religion alone inspires; or, under the pretence of smoothing the asperities of religious prejudice, as it is called, to rub off every prominence of religious distinction, until society presents one smooth, and cold, and polished surface, out of which all heat is gone, and in which you look in vain for any religious mark, that would distinguish it from paganism; and then this process of assimilation shall have been effected, to the ruin of all dogma and sense of responsibility, to exhibit the triumph of this unhallowed labor in such frightful convulsions as recently prostrated society and order in various parts of Europe. Nor shall such disastrous effects be arrested until religion is restored to that supremacy from which it has been unseated in the development of the youth of the world today."

In conclusion Bishop Kearney said that America must choose between two philosophies of men. There

are "two outlooks on human nature," he said, "from which social workers may choose; we might call one the atheistic-Communist, and the other the Christian.

"THE atheistic-Communistic philosophy of life," he pointed out, "says that man is only an economic animal; has no soul which is capable of entering into communion with God; has no conscience for whose deliverances he is responsible before a Divine Justice; has no destiny except to pile up wealth for society, and at the end to throw himself as a stick into the great social bonfire to keep it blazing for the next generation. The other philosophy of life is the Christian, which holds that man is a creature composed of body and soul, and made to the image and likeness of God, a member of two kingdoms: one, the State, whose end is the temporal good; and the other, the spiritual, whose end is the beatific vision of the God of love Who made him.

"If the atheistic and Communistic view of man is allowed to prevail, as it now does in so many places, what kind of a response will be given our nation in in the training of youth? The answer is clear: the response will be a generation which will demand more and thank less; a social order in which no man will be satisfied with his economic lot. We will create a nation in which people will say: If this life is all, why should I not have all I can get? Why should I not say the State owes me a living, whether I work for it or not? What answer can we give? There is none. Take God out of the souls of men, and the more they will stretch out their itching palms to receive; take God away from the soul of man and his dignity and more responsibility as a son of God soon follow. . .

"The enlistment of the youth of our country in opposition to religion is an accepted fact. It is consequently a challenge to every diocesan council and to every parish council of Catholic women. The youth of our day are going to follow some leader. It is up to you to see that that leader carries a cross."

MISS HOOLEY, speaking at the same session on the subject "Youth Needs Beauty," pointed out that "the quest for beauty is for the body, for the mind, and for the spirit." "When youth demands perfection," she said, "give them truth, for truth is beauty. It holds no flaw, it brooks no error, it admits no compromises: and down through all the changing ceaseless years it never once has failed to satisfy the hungry heart, the strained ambition, nor the seeker for the heights."

"Leaders of youth," said Miss Hooley, "should help them to develop a taste in design and color for their own adornment, a taste which bars out the cheap and the gaudy. Good leadership can develop for a girl a sense of style and originality in dress that will seem to bring out all those qualities of virtue, loveliness, and charm. It will, as it were, turn on that inner lamp which lights a glow of poise and deep tranquility.

"And beauty for the mind should be an easy thing to furnish. We have the bookshelves of the centuries with history and verse and story in them all. You can find there the thrilling tales of science and achievements made, the long treks of adventure, the march of progress by the pioneer, and even the saga of romance. We have the galleries of the ages filled with art, a coterie of friends that youth should know and mingle with throughout the years. We have the music of two worlds borne out upon us in single instrument, in symphony, or voice, and all of it transmuted by the radio. It is left for us only to choose the perfect, the lasting, and the colorful that we may cast aside the cheap, the vile, the shoddy imitations and perversions of the good.

"AND lastly for the spirit. Gather these all together—truth and love and immortality. Use them to curb the passions of the body and the mind. Call on the masters who have left behind their deathless tokens of that genius given them, genius to tune the harmonies of time into an aria of peace and threnody of love, genius to brush upon a canvas beauties of sky and earth and lovely womanhood, genius to picture with the magic word all the ideals of courage, honor, and of gallantry. That youth needs beauty is shown by the universality of the quest. Use it to promote the culture of Christ for the kingdom of Christ."

In Memory

MSGR. JOHN J. BURKE, C.S.P.

(FIRST ANNIVERSARY, OCTOBER 30)

WE find you now where oft you wished to be
Under His shadow Whom your heart desired,
Tasting His fruit, communing silently
As was your wont when love-led and inspired.
Your going home was in the hallowed time
That ushered in All Saints and then All Souls:
Friday at hour of three, oh blessed sign.
What memories of a Lover's death it holds!
You wished to be for us who debtors are
A benediction, pure, abiding, strong;
You counted on our faith to banish far
Weakening regret, to sing a Christian song.
Through falling leaves of Autumn comes your voice:
"If you loved me, you would indeed rejoice."

H. M. L.

YEAR'S WORK of N.C.C.W.

Reviewed by Miss Agnes G. Regan, Executive Secretary

THE annual report of the national executive secretary of the National Council of Catholic Women is one of the most important features of any national convention of the organization. As usual, steady progress in the extension of its diocesan units, in the increase of its affiliated groups, with a consequent growth in usefulness and influence nationally and locally, was the happy lot of the Council during the past year. The interested response on the part of members of the Hierarchy to the splendid leadership of Bishop Noll, Episcopal Chairman, and the fine cooperation of leaders in the dioceses with N. C. C. W. aims and programs and the devoted services of its members and headquarters executives, as well as the efficient work of the Council's field secretaries for "Organization" and "Youth" have aided in the N. C. C. W.'s rapid advance in what Bishop Noll rightly called the works of "Collective Catholic Action." A digest of Miss Regan's report follows:

Diocesan and Deanery Conferences

DURING the past year diocesan conferences have been held in 45 dioceses, with seven scheduled for late fall and early spring. Two state conventions were also held during the same period. The resolutions emanating from the national and diocesan conventions are given wide publicity in the secular as well as the Catholic press.

The conference plan does not end with the diocesan conventions. The network extends into the deaneries or districts. These in turn call together their affiliated groups for quarterly meetings to discuss common problems and report on accomplishments. Through these channels it is hoped to develop a liver Catholic consciousness and a more active sense of responsibility that will make possible united Catholic Action.

Reports of all meetings with emphasis on special types of work and on cooperation with national diocesan programs are made available through the pages of CATHOLIC ACTION, official organ of the N. C. W. C.

The addition of four diocesan councils to the National Council was reported, with the prospect of several additional diocesan organizations to be effected in the near future. In addition to the new organizations a special program of reorganization has been made effective in several dioceses.

Organization Membership

Naturally, the addition of diocesan councils means a growth in organization membership, but that growth is not yet commensurate with the importance of the Council and the necessity for its wider development. "If the Hierarchy, the Bishops of the National Catholic Welfare Conference, deem it important to give Catholic women a special place in their program of Catholic Action," states the report, "surely every Catholic woman's organization should feel it not only a privilege but a duty to see that any organization of which she is a member is participating in this great work of Catholic Action. There are possibly between 20,000 and 25,000 organizations of Catholic women in the United States, these including parish societies, women's fraternal organizations, social, and civic groups. At present, we count approximately 2,600 affiliated organizations. There is still a long way to go. What is most encouraging, however, is to realize how effective the work of the National Council of Catholic Women has been, to note the recognition it has received nationally and internationally, even though it has not yet reached full fruition."

National Committees

The report calls special attention to the work of the national committees. The remarkable development of the youth program under the National Youth Committee of the N. C. C. W., especially the youth broadcast, is noted particularly. The Industrial Institute, the first of its kind to be held in the national capital, was a notable success. On this point, the report says: "We hope that there may be the possibility of initiating similar institutes in other cities."

"The growth and development of study clubs testify to the intense interest on the part of our Catholic women in religious, social, and civic questions. Various conferences and special meetings held in a number of dioceses testify to the enthusiasm of leaders in our diocesan councils," the report adds.

Legislation

Through the cooperation of the various departments of the National Catholic Welfare Conference, information concerning legislation touching upon Catholic interests, both state and federal, is made available. Through the *Monthly Message*, which is the worksheet of the Council, member organizations are kept in touch with the important legislative measures presented in Congress and the different states.

During the past year the question of the Equal Rights Amendment came up on two occasions in an international way: at the Buenos Aires Conference in South America, where a group of American women representing the National Women's Party sought to have what is known as the the Equal Rights Treaty included in the agenda of the conference; and again, at Geneva, where the same group sought the approval of the International Labor Conference and ultimately of the League of Nations for the Equal Rights Treaty.

A committee composed of representatives of a number of national organizations of women in the United States opposed to the Equal Rights Treaty drafted what is called the Women's Charter, which included protective legislation for women. Through contacts of the National Council of Catholic Women with Catholic leaders in Latin America, it was possible to have copies of this proposed Charter translated into Spanish, and these, with copies of Monsignor John A. Ryan's pamphlet on the Equal Rights

Amendment, protests entered by the N. C. W. C. at different hearings before the United States Congress, and a statement that the majority of women in the United States were in opposition to the so-called Equal Rights Treaty, were sent airmail to Catholic leaders in Latin America and to one of the delegates from the United States to the Buenos Aires Conference.

The advocates of the Equal Rights Treaty thus failed utterly at the Buenos Aires Conference. At Geneva, the International Labor Conference adopted a resolution embodying the Women's Charter favoring protective legislation for women.

Information was sent to all the affiliated organizations concerning the action of the Puerto Rico legislature in passing a measure which would amend the penal code concerning the distribution of contraceptive material.

N. C. C. W. members were urged to study the Wages and Hours Bill, the Housing Bill and various provisions of the Social Security Act, and the necessity for local interest in the development of state and municipal set-ups in the administration of the various categories of the Social Security Act was emphasized.

Publications

Listed first in the pamphlets published by the N. C. C. W. this year, was "Union in Christ," excerpts from addresses by the late Rt. Rev. Msgr. John J. Burke, setting forth "the great fundamental reason, the human and divine foundation of our national organization."

Other publications have been issued as follows: "National Council of Catholic Women," by Archbishop Rummel; "Youth Leadership and Catholic Action"; "Proceedings of the 1936 Youth Institute"; "Participation in Mixed Groups," by Anna Dill Gamble; "Catholic Primer on World Peace," by Dr. Charles G. Fenwick; a folder on "Youth"; a folder on "The Call to Youth"; the "1936 Convention Proceedings," and "Youth Leaders' Loose-Leaf Note-book."

The following publications have been reprinted during the year: "The Mass and Catholic Action"; N. C. C. W. folder with N. C. W. C. chart; "Handbook for Deanery Councils"; "On Planning a Study Club"; and a "Classified List of Study Club Material." There are available 2,000 reprints of "The Youth Program of N. C. C. W.," from the May, 1937 issue of CATHOLIC ACTION; 1,000 reprints of "Unifying Our Efforts for Youth," from the March, 1937, CATHOLIC ACTION; and 3,000 reprints of a "Prayer for Civil Authorities." These may be obtained upon request.

Literature distributed during the year includes: pamphlets, 15,361; folders and leaflets, 77,327; Monthly Messages, 32,400; and the "Catholic Youth Broadcast," 8,500. Approximately 7,000 personal letters and 12,000 form letters have been sent out.

Representation

It was reported that Miss Williams, national president, attended diocesan council meetings in Scranton, Oklahoma, Green Bay, Des Moines, Toledo, Salt Lake City, Fort Wayne, Milwaukee, Omaha, Pittsburgh, Wisconsin state. She has had conferences with diocesan groups in Minneapolis, Chicago, Grand Rapids, Winona, Los Angeles and Sacramento, and attended the Portland Catholic Action Week. Miss Wilson, field representative, has done intensive organization work in New Orleans, Lafayette, Nashville, St. Paul and Pittsburgh. She addressed meetings in Chicago and the Milwaukee Catholic Action Conference. Her itinerary for the coming year includes already Harrisburg and Little Rock. Other representatives also have given generous service in the field.

Representation at Conferences

The Council has been officially represented at the following conferences: Adult Study Section of the International Union of Catholic Women's Leagues Study Week at Brussels; Youth Section, International Union of Catholic Women's Leagues Study Week; Second International Congress for the Return of the Working Mother to the Home, at Paris; Congress for the Christian Family, Paris; Conference of Catholic Charities; Sodality Summer School of Catholic Action, Chicago; Catholic Action Symposium, Milwaukee; Confraternity of Christian Doctrine; Diocesan Directors' Rural Life Bureau; Conference of the Catholic Association for International Peace; Catholic Action Week, Portland; Catholic Industrial Conference; Catholic Theater Institute and Conference; Philippine Catholic Association; National Meeting, Kappa Gamma Pi, Catholic Honor Society; Theta Phi Alpha, Catholic Sorority; Ladies Catholic Benevolent Association; Catholic Parent-Teacher League; Pere Marquette Centenary; Memorial Service in honor of Cardinal Gibbons; National Conference of Social Work; National Woman's Congress, Chicago; Mobilization for Human Needs; and conferences on the Women's Charter.

Membership in the International Union of Catholic Women's Leagues makes it possible for the Council to know what 30,000,000 Catholic women are thinking and doing all over the world. The Congress of the International Union meets in Rome every four years, and in the interim special sessions are held in other centers. The latest conference, held at Brussels early in April, discussed the position of Catholic women concerning women's rights to equality. This thesis, Christian feminism, developed at this meeting, will provide the platform of principles for the program at the next great congress in Rome. The N. C. C. W. was fortunate in having as its representative and one of the speakers during these discussions, Miss Mary G. Hawks, former president.

Conclusion

In closing her report, Miss Regan stated: "May I say that the executive office of the National Council of Catholic Women and all of its staff wishes to express their great appreciation to our Episcopal Chairman, Most Reverend Bishop Noll, whose devoted interest and unfailing generosity in stimulating the interest not only in his own diocese but throughout the country in the development of the Council and the National Catholic School of Social Service has meant much during the past year; to Right Reverend Monsignor Michael J. Ready, General Secretary of the National Catholic Welfare Conference, for his abiding interest in the welfare of the National Council of Catholic Women and his readiness to help whenever called upon; to executives of each of the departments of the National Catholic Welfare Conference, whose cooperation makes possible the carrying on of a truly national program on the part of the National Council of Catholic Women; and in a particular way do we wish to express appreciation to the diocesan and district officers and the presidents of our local organizations, who have responded so generously."

"United Under Authority"

"You, the National Council of Catholic Women, have contributed generously and effectively to the common national work of the Catholic body of our country, the National Catholic Welfare Conference. That movement was born of our love for Holy Church as the living Body of Christ, with its visible head, our Holy Father. The leadership of the Bishops asked our united, common effort for the welfare of the Church as a whole and for the welfare of our country. . .

"The motive of all your labor, of your every aim must spring from the personal love of Jesus Christ, and personal devotion to our Holy Church. I would ask, therefore, that you renew and extend the efforts you have already made to promote among your members the practice of prayer for the welfare of Church and country. Only from that practice and spirit of prayer will come the unselfishness, the generosity, the humility that open the way to unity and achievement." (*Father Burke, St. Louis, November* 9-12, 1924.)

Summary *of* Committee Luncheons *and* Round Table Meetings Held *in* Connection *with* N.C.C.W. Convention

Study Clubs, Family and Parent Education, Parent-Teacher Associations, International Relations, National Catholic School of Social Service, Industrial Problems, Religious Education and Immigration—All Subjects of Profitable Discussion by N. C. C. W. Convention Delegates and Speakers.

THE diversified interests of the delegates to the 17th Annual Convention of the National Council of Catholic Women, held September 26 to 29 at the Mayflower Hotel in Washington, D. C., found expression in the section meetings which were carried on throughout the gathering. In each instance discussion from the floor followed the outlined program.

Representatives from a number of affiliated national organizations were in attendance, having similar problems and ideas of reciprocal interest. These included Mrs. Minerva C. Boyd, Chicago, national regent, Daughters of Isabella; Miss Mary Riley, New Haven, Conn., executive secretary of that organization; Miss Mary C. Duffy, South Orange, N. J., supreme regent of the Catholic Daughters of America, and Miss Frances Maher, Kane, Pa., the vice regent; Mrs. William H. Connell, Jr., Pittsburgh, president of the International Federation of Catholic Alumnae; Miss Mary A. Kinsella, Salem, Mass., president of the Ladies Auxiliary, Ancient Order of Hibernians; Miss Olive Gage and Miss Dorothy Abts, both of Washington, D. C., N. C. S. S. S. Alumnae; Mrs. Constance Girardot, Toledo, and Miss Elizabeth Fryberger, Canton, Ohio, of the Catholic Ladies of Columbia; Mrs. Teresa Ganster, Rochester, supreme president, and Miss Johanna E. White, Fort Thomas, Ky., of the Supreme Ladies Auxiliary, Knights of St. John, neither of whom have ever missed an N. C. C. W. convention; Miss Dorothy Willmann, St. Louis, executive secretary of the Sodality Union; Mrs. Gene Vana Evans, Washington, D. C., of the National Alliance of Bohemian Catholics; Miss Mildred Merrick, Washington, D. C., of the Christ Child Society.

THE members of the Board of Directors entertained the presidents of the national organizations at a luncheon on Wednesday. Guests of honor included the Most Rev. John F. Noll, Bishop of Fort Wayne and Episcopal Chairman, N. C. W. C. Department of Lay Organizations; the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and Episcopal Chairman, N. C. W. C. Department of Social Action; Most Rev. Emmet M. Walsh, Bishop of Charleston, and the Rt. Rev. Msgr. Michael J. Ready, general secretary, N. C. W. C.

The Study Club Committee, an important and almost universal project of the Women's Council groups, met to hear a paper by Mrs. Martin Britten of Creston, Iowa, on "A Program of Study Clubs in a Rural Area" read by Mrs. J. J. Kelly of Des Moines; and a talk by Miss Clara Bradley, instructor in Home Economics, National Catholic School of Social Service, in which she described the remarkable rebuilding of Nova Scotia through the study club program initiated at St. Francis Xavier University of Antigonish. The meeting was followed by an interesting exhibit of a new study club method using projected pictures. It was presented by Rev. Michael Mathis, C.S.C., and Rev. Heinrich Goertz, author of "The World in My Room," title of the demonstration.

During a Study Club luncheon on the N. C. W. C. the following day, a demonstration based on the new pamphlet was held under the leadership of Mrs. Mathilda Costelloe, Lincoln, Nebr. The participants included Mrs. Mathias Mayer, Benton Harbor, Mich.; Mrs. Forrest L. Jones, Duluth, Minn.; Mrs. Allen Robinson, Washington, D. C.; Mrs. Paul G. Braune, Coeur d'Alene, Idaho; Mrs. J. Leo Gleason, St. Augustine, Fla.; and Mrs. M. P. Johnson, Akron, Ohio.

The Family and Parent Education Committee and the Catholic Parent Teacher Associations Committee met jointly to hear a panel discussion presented by four members of the Mothers' Circle of Meriden, Conn. Mrs. Joseph T. McNulty, Mrs. Joseph F. Murphy, Mrs. Edward G. Knell and Mrs. Arthur J. Mallinson, Jr., were the discussants. Mrs. John Bell Hood, Jonestown, Miss., gave a report on the Second International Congress for the Return of the Working Mother to the Home, and the Congress for the Christian Family, both of which meetings she attended on behalf of the Council during the summer. At a later joint meeting of the two committees Dr. J. Edward Rauth, O.S.B., Instructor in Psychology, Catholic University of America, delivered an interesting and practical address on "Habit Formation in Children."

"WORLD Peace and the Catholic Woman" was the subject of a panel discussion by Miss Mary G. Hawks of Buffalo, Mrs. Louis C. Nash, of Omaha, and Mrs. William H. Connell, of Pittsburgh, under the leadership of Miss Elizabeth B. Sweeney, executive secretary, Catholic Association for International Peace, at the luncheon meeting of the International Relations Committee. During the discussion it was brought out that opportunities for advancing peace are afforded through the daily press and newsreels, that the usual causes of war are greed, pride, false propaganda, desire for territory and raw materials, that the antidote to war is world peace, and world peace can be achieved if people will it so, but they must will forcibly enough to counteract the organized forces of greed and pride that tear men from their fellowmen and from their God. Two definite steps, study and action, were suggested; study of Catholic principles concerning peace, and action through lectures, articles, promoting conferences and institutes. The influence of Catholic mothers in the home, and of Catholic Women in the community was pointed out.

THE outstanding speaker on the program of the Industrial Problems Committee was Miss Elizabeth Christman, executive secretary, National Women's Trade Union League, who discussed "The Value of Trade Union Organization and Collective Bargaining for Women Workers." Miss Cecilia Yawman, national chairman, called attention to the Institute on Industry which will be held in June, 1938, at the National Catholic School of Social Service.

A report of the 1937 Institute on Industry was given at another meeting by Rev. Francis B. Burns, Rochester, and Miss Josephine Engelmier, Baltimore. Father Burns said: "Since it is the women who are actually engaged in industry, who can wield the greatest influence in this direction, some form of adult education which would provide this necessary instruction and awaken this vital interest

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THE N.C.C.W. *and* YOUTH

A BRIEF Review of the Luncheon Addresses and Round Table Discussions on the General Subject of "Youth" delivered at the Washington Convention of the National Council of Catholic Women

POSITIVE approach to the social problems of our day was stressed at the luncheon of youth and leaders of youth held Tuesday—"Youth Day"—at the annual convention of the National Council of Catholic Women. The luncheon was presided over by Miss Anne Sarachon Hooley, national chairman of youth, and the 250 present were inspired by her report of the response of youth to organization and to leaders' training.

As Miss Hooley stated: "Youth is ready and eager to serve, as shown by the inspiring and enthusiastic response of youth in the 10 dioceses in which we have been privileged to do intensive work, as well as in the other 46 dioceses having Councils of Catholic Women." To give to our Catholic young people a constructive program, that will be a real challenge to them in carrying forward in the name of Christ, the King, is the purpose of our youth work.

The Right Reverend Monsignor Michael J. Ready, general secretary of the National Catholic Welfare Conference, gave the keynote of all youth work in his discussion of "A Positive Program for Youth." Monsignor Ready paid high tribute to youth, its capabilities and potentialities "Granting these natural normal characteristics of youth—idealism, progressivism, heroism and conceding that present-day youth enjoys richer opportunities because of education and the modern adoration for youth, I still do not believe that youth is doing its full duty in the society which puts such hope and confidence in youth's ability," he stated.

"THEREFORE I plead for a positive program for youth, a program in which youth can tie together its natural endowments and trained skills in an aroused sense of the responsibility to its true purpose in life. Youth will fail to fulfill the trust we have in it unless its mind and heart are ambitious for something more than conquering the world. The first and fundamental characteristic in expressing the true purpose of life is responsibility to God. For the welfare of our society and in particular for the proper functioning of our own great nation it is urgently necessary that we put first things first, that we bring God's law out into the open and enshrine religion in its true traditional place in American life.

"The second essential characteristic," stated Monsignor Ready, "in youth's expression of a true purpose of life is a correct sense of responsibility to his fellowman. A positive program for youth respects not only the protection and defense of the sanctities and institutions in society which make it Christian, but also the fearless, militant crusading spirit which proclaims Catholic truth and Catholic morality. Youth must stand for truth, not merely organize against error.

"In acquitting responsibility to their fellowmen, youth must know what the Church teaches as well as what the Church condemns. We do not do our full duty when we merely point out evil. We are obliged, as Christians, to do that which is good and to proclaim uncompromisingly the positive teaching of our Holy Faith. The discharge of this duty demands correct knowledge as well as zeal."

In outlining a positive program for youth today, "recognizing responsibility to God and fellowman, to the Church and to society," Monsignor Ready said, we must reemphasize the essential importance of the parish in building up constant loyalties to the Faith. The Church in this country through its parishes has more than 14,000 ready-made centers for youth. The social organization of the parish may give to youth the treasure of all the excellent projects designed to stimulate Catholic devotion, instruction, culture and recreation, but all must be presented toward the one object of bringing religious truth and God's grace to growing young men and young women. In this we must put special emphasis on recent encyclical teachings. To make these studies more available, the Bishops of our country, through the National Catholic Welfare Conference and its various departments, have prepared an array of helpful material. They have pleaded for a more generous cooperation of the laity in participating through the Lay Organizations Department in their own approved programs for the welfare of the Church in this country. We have a right to expect that Catholic youth in union with their fellowmen will be worthy apostles in the holy crusade of establishing this positive program of Christian charity and justice. The Church's armory of truth as well as her motherly guidance is theirs. The present temper of society demands that Catholic youth with its fine intelligence and noble chivalry must *begin* today to save the world for Christ tomorrow."

In response to the challenge issued by Monsignor Ready to youth and to youth sponsors, Miss Mary Kate Bland, a senior at Trinity College, Washington, D. C., told of "A College Girl's Contribution to Youth Programs." Miss Bland expressed the ideal that "youth wants to serve, is ready to serve, but needs training, direction and guidance if it is to serve the Church to the best interests of the Church. College is a training period and can give us the necessary background for later work in Catholic Action, so that we may give back to society something of the precious jewel of our Catholic education."

MISS Catherine Jarboe, Washington, D. C., who had attended the Youth Section meetings of the International Union of Catholic Women's Leagues in Brussels this year as a representative of the N. C. C. W., spoke most informingly of "The European Catholic Youth Program." The one predominating thought of the youth section she said was "a better understanding of the universality of the Church; a fuller realization that the problems which we seek to solve are fundamentally the same in all countries; that we are truly members of one Body, each needing the other and each having something to give the other. So everywhere was found a joyous giving of oneself to a worthwhile work of carrying Christ to our co-workers everywhere."

Miss Helen Chizmar, delegate of the Catholic Business Girls' Club of Toledo, Ohio, presented "The Role of the Working Girl in Catholic Action" saying "the working girl realizes that she exerts a great amount of influence upon those with whom she comes in daily contact. It is not a simple matter for the Catholic working girl to combat the undermining principles of paganism around her everywhere. She must remain staunch in her determination to keep her daily actions above criticism, she must in answering questions keep herself well informed on matters of her religion and Catholic attitudes. She must constantly keep one step ahead of those who so diligently follow in Marx's footsteps and she can do this only with the aid and inspiration of older groups such as the Councils of Catholic Women throughout the country."

With this very real need for the crusade of youth stressed, leaders listened with keen interest to Mrs. Alice Conway Carney, community organizer of Girl Scouts, who discussed "The Needs of the Older Girl in Youth Planning" and to Reverend Vincent Mooney, C. S. C., director of the N. C. W. C. Youth Bureau, who explained "The Objectives of the Youth Bureau."

"THE FACT," said Father Mooney "that dangers confronting youth today are greater than ever before need not be emphasized. The Holy Father has done that very effectively in his Encyclical "On the Christian Education of Youth." Previous to the publication of that Encyclical (1929), the Holy Office, on November 5, 1920, called attention to the fact that we should guard our young people carefully. I need not enumerate the reasons why special efforts must be made these days to keep our young people close to the Church. Well informed Bishops have constantly stressed these points on numerous occasions. Many members of the Hierarchy have vigorously endorsed the formation of Catholic youth organizations on a diocesan-wide basis. They have done this because they recognize the extreme necessity of safeguarding Catholic youth during these troublesome years.

"If there is any question, however, in your mind as to the need of concerted action on our part, if there is any doubt as to the possibility of successfully developing a united youth program because of misunderstandings or because of the clash of conflicting personalities and programs—those doubts and misgivings should be dissipated in the light of the following observations. Youth is being organized today on a wide front, and youth is the battleground. The multiplication of youth programs and the expansion of youth work by adults and adult organizations, the mushroom growth of youth movements in this and other countries, should bring home to us the fact that we cannot stand idle in the marketplace.

"Even a cursory glance at the publication *Youth Serving Organizations* a preliminary report of the American Youth Commission, will convince you, if you need to be convinced, that we must be on the alert, if we are to exercise any influence whatsoever in the shaping of policies in the development of youth programs and youth movements in this country."

"Let us now turn our thoughts to the N. C. W. C. Catholic Youth Bureau," he said, "that bureau was established by the Administrative Board of the Welfare Conference in February 1937. It was intended primarily as a clearing house. Its function, to interpret the charter or the objectives of the bureau as outlined by the Administrative Board.

"One objective of the bureau concerns its function as a fact-finding agency on the whole field of youth work. In this connection, let it be clearly understood that it is not our purpose to duplicate the efforts of approved existing agencies, committees, or groups now functioning. We are not in conflict with other Catholic agencies or groups engaged in youth work. We are not committed to any policy that would result in the destruction of existing approved programs. On the contrary, we look upon these agencies as our co-laborers in a common cause and we definitely propose to work with all such agencies in unity and singleness of purpose.

"In the most practical manner possible, we shall place at the disposal of all these groups such information as we may have at our disposal. In turn, we shall ask their assistance and cooperation in securing all available data that will shed any light whatsoever upon the many problems centering about youth.

"Another objective of the Bureau requires that we keep in touch with government agencies, so that our youth organizations, associations, and programs may profit from available information and benefits. The activities of the Children's Bureau, the United States Office of Education, the Office of the N. Y. A.—these are typical examples of the type of governmental agency we contact. Other considerations might be stressed but these will suffice to indicate the trends in the development of the bureau.

"FINALLY, let me remind you that it is not an easy assignment to marshal youth forces under the banner of Christ. In an age of unrest, uneducated educators are teaching strange doctrines. In a world that needs God, religion for many is only a academic theory or, at best, a memory. In a world that is storm-tossed, radical youth leaders are capitalizing on youth's uncertain status in society. No wonder then, that it has become increasingly difficult to keep our young people close to the Church. Yet, difficult as the situation is, it can be done. If you continue your efforts to serve youth on the basis of an apostolate, if you aid youth in the application of Christ's teachings to present problems and life situations, even in the face of discouragement, you will accomplish much in the extension of Christ's Kingdom."

Immediately at the close of these practical presentations the youth leaders' groups dissolved into three round tables to discuss ways of putting the positive program into actual operation. Miss Catherine Lynch, Hartford Conn., presided at the Round Table on "Programming"; Miss Mary Finan, Scranton, Penna., on "Leaders' Training"; and Miss Tess Marie Gorka, Fort Wayne, Ind., on "Organizing Youth." The discussions were informal and helpful in answering the problems of local leaders in setting up their youth programs.

LUNCHEONS AND ROUND TABLES—(*Con't. from p.* 25)

becomes necessary. And this was provided, with outstanding success, by your Institute on Industry."

A demonstration on the use of visual aids and dramatization in the Teaching of Religion was a special feature of the meeting of the Committee on the Extension of Religious Education. Miss Madeline Kane, of the headquarters staff of the National Center, Confraternity of Christian Doctrine, led the demonstration, and was assisted by members of a teachers' class in catechetical methods. The children were public school children from St. Martin's parish, Washington, D. C. At a general session, the report of this committee was read by Mrs. Thomas Digman, national chairman, and it was followed by a discussion on retreats.

The Committee on Immigration was addressed by the Rev. John A. Maguire, Marietta, Pa., who discussed "What Needs to be Done for Our Foreign Born" from the pastor's viewpoint. Miss Sarah Weadick, the consultant of this committee, and assistant to the director of the N. C. W. C. Bureau of Immigration, spoke on "Volunteers in Immigrant Aid."

Miss Weadick pointed out that the work which the Immigration Committees are supposed to do is of a non-technical nature, is governed purely by local conditions and must be planned by the diocesan immigration committees, with, of course, the consent of the Ordinary. In closing Miss Weadick said:

"I think most paid workers, in spite of there being an impression to the contrary, feel very humble in contemplating the service rendered by the volunteer. For the volunteer gives her time and energy unselfishly, with no reward but the satisfaction she feels at having done her bit for people who have needed her help and sympathy."

The meetings on "Youth Day," and the special sessions on the National Catholic School of Social Service are reported elsewhere in this issue.

N.C.C.W. RADIO TALKS ON 'YOUTH' PUBLISHED

The National Council of Catholic Women has published in brochure form the series of radio addresses on Youth which was given this year over networks of the National Broadcasting Company under the sponsorship of the Council. The booklet is printed by *Our Sunday Visitor Press*, Huntington, Ind.

Seventeen addresses are included in the booklet as well as topics for discussion and bibliographies after each talk. Price: 35c single copy; 5 copies, 25c each; 100 copies, 12c each; carrying charges extra.

1937 N.C.C.W. Convention Resolutions

AT THE Seventeenth Annual Convention of the National Council of Catholic Women, held at Washington, D. C., September 25-29, 1937, resolutions of importance to the entire Catholic body of the United States were adopted. In the following paragraphs are presented digests of these resolutions, the full texts of which will be sent gratis upon request of the National Council of Catholic Women, 1312 Massachusetts Avenue, N. W., Washington, D. C.

His Excellency, the Apostolic Delegate

THE National Council of Catholic Women acknowledge with deep appreciation the honor conferred on it by having as the celebrant of its Pontifical High Mass, His Excellency, the Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States; and further thanks him for conveying to them the Papal Benediction and paternal greetings from His Holiness, Pope Pius XI.

His Excellency, Archbishop Mooney

To His Excellency, the Most Reverend Edward Mooney, D.D., Archbishop of Detroit, the National Council of Catholic Women expresses its grateful appreciation for his eloquent expression of Council objectives in his keynote address at the opening Pontifical Mass.

His Excellency, Bishop Noll

To our Episcopal Chairman, His Excellency, the Most Reverend John F. Noll, D.D., Bishop of Fort Wayne, the National Council of Catholic Women expresses its most grateful appreciation for his tireless service in our behalf and his inspiring presence at all our deliberations. The inestimable worth of his counsel and advice during every day of the Council year is something that can not be adequately expressed in words.

His Excellency, Bishop Kearney

To His Excellency, the Most Reverend James E. Kearney, Bishop of Rochester, who amid a multiplicity of duties, many of them undertaken in the interest of the National Council of Catholic Women, do we express our heartfelt gratitude for appearing at our seventeenth annual convention and contributing to our program.

His Excellency, Bishop Walsh

To His Excellency, the Most Reverend Emmet M. Walsh, Bishop of Charleston, who contributes at all times enthusiasm, splendid suggestion and practical assistance to the success of the Council, we express our deepest gratitude and pray that God will bless him one-hundredfold for his efforts in our behalf.

HIS HOLINESS, POPE PIUS XI

PROSTRATE at the feet of His Holiness, Pope Pius XI, the National Council of Catholic Women assembled in Washington, D. C., in this seventeenth annual convention, again renews its pledge of loyalty and obedience to the entire program of Catholic Action and heartily thanks His Holiness for the cordial message conveying His blessing which came to the Council through His Excellency, the Apostolic Delegate.

At this time the Council calls upon all its members to join in a crusade of prayer for the recovery and continued health of our August Pontiff.

Monsignor Ready

The National Council of Catholic Women expresses to the Right Reverend Monsignor Michael J. Ready, general secretary of the National Catholic Welfare Conference, its sincere appreciation and gratitude for the inspiration and assistance given by him through the past year; we are especially grateful for his several inspiring appearances on this program, most particularly for his magnificent memorial tribute to the Right Reverend Monsignor John J. Burke, C.S.P., former General Secretary.

Christian Marriage

Affirming that family life is the primary, fundamental unit upon which organized society is founded and that Christian marriage is a divine institution, the N. C. C. W. denounces as unworthy of Christian womanhood any social order undermining security of family life or destroying the basic principles of unity as expressed and symbolized by the Holy Family; condemns as pernicious, injurious to health of body and destructive to peace of conscience, degrading to the purity of womankind, and unworthy of Christian women the pseudo-scientific principles offered to women to defy the God-given right of co-creatorship and to set at naught His choicest blessing; and pledges itself, as a group and as individuals, to emulate the ideals of the Catholic family as exemplified in the Holy Family and to do everything possible to educate our Catholic boys and girls to the ideals of Christian marriage.

Parent Education

The N. C. C. W. pledges itself to the continued development of parent education, and as a potent means to this end pledges to make known as far as possible to all Catholic women the superb Encyclical of His Holiness, Pope Pius XI, on Christian Marriage, as the perfect basis for study in a field of Catholic Action especially incumbent upon Catholic women.

Youth

Recognizing the need of bringing into Catholic lay life an appreciation of its humble part in the mission of the Church, the N. C. C. W. pledges itself to the continuation of its Youth Program not only to bring to youth the riches of joy, beauty and service in the light of Christ's teaching, but also that youth may be enabled to share with society today the strength of that teaching.

Industry

Realizing the need for application of Catholic social teaching to the society of our day and recognizing that this teaching finds its fullest expression in the encyclicals of Our Holy Father, particularly those on "Reconstructing the Social Order" and "Atheistic Communism," the N. C. C. W. resolves to continue the plan initiated during the present year of holding an Industrial Institute, and pledges itself to continue and strengthen its program of study clubs and of panels and discussions upon the encyclicals and sound commentaries thereon.

Press

Thoroughly alive, as it has ever been, to the fundamental necessity for a strong and alert Catholic Press, the N. C. C. W. reaffirms its support of our press and urgently impresses upon all its affiliated units the need and duty of subscribing for and reading and assisting in all practicable ways the Catholic Press of the country. In particular we urge all to subscribe to their diocesan newspapers, which not only print the diocesan news, but through the Bishops' agency, the *N. C. W. C. News Service*, present the record of Catholic pronouncements, problems and happenings throughout the world. Thus will our women be constantly informed as to the teachings of the Church and its activities, and as to the Catholic attitude on the great and pressing questions of the day.

Motion Pictures

The N. C. C. W. hereby renews its protest against the evils of block-booking and blind-selling and pledges itself to lend every assistance in bringing about the passage of such legislation as shall eliminate these evils from the motion picture industry.

Legion of Decency and Literature

In view of the fact that the pledge of the Legion of Decency has never been formally applied to literature and advertising, and that a great mass of indecent literature circulates, and is actually being distributed to high school children in many cities, the N. C. C. W. pledges itself to wage a concerted campaign against the sale and distribution of all salacious literature, and to protest against the lurid advertising carried in local newspapers in connection with publicity on motion pictures.

Study Clubs

Recognizing that all phases of Catholic Action are promoted through the medium of study clubs, the N. C. C. W. resolves to continue the work of organizing study clubs in increasing numbers, and through them to bring about the placing of a Catholic Book Shelf in every public library.

Education

Our Holy Father, Pope Pius XI, declared at a general audience recently that every parish should have its parochial school, that he would almost say that if the parish had to choose between a church and a school it should choose the school, because it is the school that teaches what the Church is. We pledge our hearty support to the Bishops of the various dioceses in their efforts to provide additional school facilities for our Catholic youth.

National Catholic School of Social Service

Deeply conscious of the responsibility implied by the gracious tribute of the Rector of the Catholic University of America, the Rt. Rev. Monsignor Joseph M. Corrigan, to the N. C. C. W. for its support of the National Catholic School of Social Service, and equally conscious of the opportunity for increased development of the School, as presented by its new director, the Rev. Lucian R. Lauerman, the N. C. C. W. approves the following resolution presented by the Ways and Means Committee appointed to study the problem of maintenance of the School: That the Diocesan Councils invite their member organizations to cooperate in the annual effort productive of funds to this end.

World Peace

Since only by a return to the teaching of Christ and the carrying out of this teaching in a troubled world can order and peace be restored and safeguarded, the various units of the N. C. C. W. pledge themselves to do all in their power by *study* to acquaint themselves with the Catholic principles of world peace, and by *action* to put them into effect in order that aggressive warfare may cease, that the nations of the world will cooperate in bringing about social justice and world peace as an approach to the restoration of the Kingdom of Christ on Earth.

For the Women of Spain

The National Council of Catholic Women in the United States of America pledge ourselves individually, and ask the cooperation of all those who love peace and respect justice, to work to the end that the truth be told by every organ of information concerning Spain, because only in this way can there be formed an enlightened public opinion capable of contributing to an ultimate and lasting solution of the problems confronting the people of Spain. To the women of Spain we speak as to sisters. They are the innocent victims of the acts of selfish designing men bent on destroying the glorious traditions that give character to their nation. To them we send our message of sincere sympathy. For their cause we pledge our prayers and our charity. Particularly do the children left homeless and alone by the acts of cruel men demand protection and comfort. We pledge our cooperation with every effort made to restore for these children in their own country the protection of a Christian home, of which so ruthlessly they have been robbed.

CATHOLIC LITERATURE

REALIZING how important it is for the Catholic clergy and laity of the United States to know the reasons why the Bishops of the United States established and maintain the National Catholic Welfare Conference; and realizing further how a knowledge of its excellent aims and purposes may be advanced among both Catholics and non-Catholics alike by the circulation of the recently published N. C. W. C. pamphlet entitled "The National Catholic Welfare Conference: The Agency of the Archbishops and Bishops of the United States for the Promotion of Unity in Catholic Works,"

The N. C. C. W. urges its diocesan, deanery and local units to help circulate this pamphlet among their respective memberships, together with the specially prepared study outline on the general subject of the National Catholic Welfare Conference.

Likewise, realizing how our common Catholic work is advanced by the reading, study discussion and circulation of Catholic literature, we urge the widespread circulation of the many excellent N. C. W. C. pamphlets on questions of current Catholic interest, especially those presenting encyclicals of His Holiness, Pope Pius XI, fifteen of which are available both in pamphlet form of uniform size and style and collectively in bound volume style suitable for placement in public and private libraries.

Women's Charter

Recognizing the fact that women workers have suffered from special forms of exploitation and discrimination in the past, that the best interests of society require, in addition to full political and civil rights and full opportunity for education, that women should have full opportunity to work and should receive remuneration without discrimination because of sex, and be protected against physically harmful conditions of employment and economic exploitation, including the safeguarding of motherhood, and that women as well as men should be guaranteed freedom of association by Governments and should be protected by social and labor legislation, the N. C. C. W. endorses the resolution submitted to the International Labor Conference by Mr. Edward F. McGrady and Miss Grace Abbott, government delegates of the United States of America, adopted by unanimous vote June 21, 1937.

Rural Life

Since it is desirable that a rural economy and culture be developed that will not only attract, but challenge rural youth, and offer a satisfying standard of living for all farm families, the N. C. C. W. resolves that the farm people be made aware of the existing governmental, state and county, and educational facilities for youth and adults, and that such facilities be made widely available to farm families because in a democracy economic and social changes can only be met by an enlightened and informed population.

Immigration

The N. C. C. W. resolves to encourage, support and extend the work for the foreign-born being undertaken by it through its diocesan immigration committees—and in cooperation with the National Catholic Welfare Conference Bureau of Immigration; urges active membership on its immigration committees of those women whose sympathies and abilities particularly qualify them for this important work; and resolves to support the Episcopal Committee appointed to assist German Refugees, who, either because of not meeting the requirement of Aryan blood, or for conscience reasons, have been exiled from their native land.

Confraternity of Christian Doctrine

The N. C. C. W. pledges its assistance to the Episcopal Committee, the Diocesan Directors and the National Center of the Confraternity of Christian Doctrine in their efforts to carry out the law of the Church and the

earnest wish of our Sovereign Pontiff, Pope Pius XI, "in promoting and giving better care to the religious instruction of children and adults"; and this Council is in hearty accord with all effort to make more thorough and widespread the knowledge of our Faith.

Little Flower Crusade for Crippled Children

Since His Holiness, Pope Pius XI, specially blessed and requested that the Sisters of Charity of Leavenworth extend their activities in behalf of crippled children in the United States, the N. C. C. W. approves of this work and recommends to the Diocesan Councils the Little Flower Crusade for Crippled Children, encouraging their support for the Crusade whenever and wherever possible.

Honorary Life Memberships

Having approved the recommendation of the Board of Directors that Associate Honorary Life Membership awards be given to women who have distinguished themselves in the service of the Council, we delegates here assembled recommend that such awards be presented to Mrs. Mary T. Mullen, Miss Mary Graham Hawks, Miss Anne Sarachon Hooley, and Miss Agnes Gertrude Regan.

The Late Father John Burke

The N. C. C. W. in convention assembled for the first time since the death of Father Burke records anew its indebtedness to this great spiritual leader, guide and incomparable friend, and, humbly submissive to the Divine Will and deeply conscious of its great loss in the death of Father Burke, pledges itself anew to the realization of the great ideal for which he stood—union in Christ, Our Lord.

In Memoriam

During the past year God has called to Himself members of the Council who from the beginning and for many years gave devoted service to the work of the N. C. C. W. We here would pay tribute to the memory of Mrs. James H. Hackett, Mrs. Agnes Bacon, Miss Ada K. Gannon and Mrs. Robert Newton. To them, and all others, we pay our tribute of respect and we pledge ourselves to remember them in our prayers.

Appreciations

For generous service rendered during our 17th annual convention the N. C. C. W. expresses its appreciation to the Rt. Rev. Msgr. Edward L. Buckey, pastor of St. Matthew's Church; the Rt. Rev. Msgr. Joseph M. Corrigan, rector of the Catholic University of America; the Rt. Rev. Msgr. Francis J. Haas; the Rt. Rev. Msgr. Fulton J. Sheen; the Rev. Paul Schulte, O. M. I.; the Rev. Lucian R. Lauerman, newly appointed director of the National Catholic School of Social Service; to the Rev. Dr. Mahoney, president of the National Catholic Theater Conference, the Rev. Thomas F. Carey, O.P., and Blackfriar's Guild; to the Reverend Spiritual Directors of Diocesan Councils and to all other Monsignori and clergy who have aided us by their presence. Through Miss Florence Boland, president of the Catholic Women's League of Canada we extend greetings to all the Catholic women of Canada and particularly to the members of the Catholic Women's League.

Acknowledgments

The N. C. C. W. most cordially thanks the National Capital Planning Committee, particularly its representative, Mrs. Embrey; the News Syndicates and the local press; the management and staff of the Mayflower Hotel; Mrs. J. Rozier Biggs, general chairman of the local arrangements committee, and her associates; the chairmen and members of the various committees; the National Broadcasting Company, particularly Mr. Dunham, educational director; the Board of Directors, Executive Secretary and Headquarters staff; and all who by any participation have contributed to the success of our 17th Annual Convention.

D. C. Adoption Law Recognizes Religious Child-Caring Agencies

ON AUGUST 18, Congress passed and sent to the President an act to regulate adoption proceedings in the District of Columbia. The act is intended to modernize the methods of adoption following the dictates of experience gained after many years by welfare workers and child placement agencies. Not since 1859, when the first adoption law was enacted, has there been any change in the proceedings for adoption in the District of Columbia.

Heretofore, a person or persons wishing to adopt a child would petition a judge of the Supreme Court who had jurisdiction to hear and determine such petitions. No authority was vested in the Court to order an investigation of the adopting persons other than what information could be obtained from letters of references and testimony given at a hearing. Instances of totally unfit persons adopting children were not infrequent.

The bill just passed requires the Court to submit a copy of the petition to the Board of Public Welfare, which is to make an investigation to determine the fitness of the adopting persons for rearing and training a child, as well as their financial ability to support and educate it. The board, however, is required to accept, in lieu of its own investigation, one made by a qualified social agency. The results of this investigation, together with the recommendations of the board, are submitted to the Court for its guidance in awarding custody of the child.

The board is further authorized to make an investigation of the adoptive child to determine its freedom from inherited diseases and whether or not it is of normal mentality.

Catholic institutions having the care of minor children had endorsed this bill which was originally introduced in the Senate by the chairman of the Senate District of Columbia Committee. The bill passed the Senate and was pending in the House of Representatives when it was discovered that final word in the recommendations of proper parents for minor children would ultimately rest with the Board of Public Welfare. Difficulties might arise where the religious welfare of the adoptive child is concerned.

It was the view of a great many members of Congress that the bill as drafted did not recognize the right of religious child-caring institutions. Religious institutions having the care and guidance of minor children should, above anyone else, have authority to recommend and cooperate with the Court in determining the proper parents of children inmates of these institutions.

When the bill came before the House of Representatives, Congressman John McCormack, of Boston, sponsored an amendment which the House adopted unanimously. The McCormack amendment provides that the Court shall accept the recommendations of recognized religious organizations.

The Conference Committee on the part of the House and Senate amended this provision by extending the same right to fraternal organizations engaged in the same activity. As thus amended the bill was sent by both Houses of Congress to the President for his approval.—*Eugene J. Butler, Assistand Director, N. C. W. C. Legal Department.*

THE N.C.C.W. *and the* N.C.S.S.S.

A BRIEF Summary of the Discussions and Proceedings of the 17th Annual Convention of the National Council of Catholic Women with reference to its Main Responsibility—the National Catholic School of Social Service.

INDOCTRINATED in all of the official work of the National Council of Catholic Women is that its great project—the National Catholic School of Social Service—entrusted to it by the Hierarchy of the United States, must be kept living and vibrant with the best of human endeavor. The road traversed by the National Council of Catholic Women in achieving this trust has not been an easy one, beset as was that path with very special difficulties.

It was fitting and proper that on the opening day of the 17th Annual Convention the women of the National Council of Catholic Women should be the honored guests of the school they founded—there to get the reflection of their efforts in the united tribute of the Board of Trustees, faculty, alumnae and student body.

Assembled first at solemn Benediction, they expressed a chorused thanksgiving for the work of that School established and nourished through their own unremitting effort and patience. But mere words are inept instruments with which to describe this gathering of several hundred Catholic women. Hushed and solemn about the altar of Christ, they reconsecrated themselves to His work of Catholic Action. Following the Benediction, there was displayed by the senior class and alumnae that great institution from which go forth each year Catholic social workers into the social community to wield widely diffused Catholic influence in the general life of society. The tea, sponsored by the Washington Auxiliary of the School, was an inviting, hospitable close to the delighted welcoming of those Catholic women who assumed the leadership in making the School's promise a reality.

The Washington Convention presented striking evidence of the growth of the School. The half-day session devoted to the School was presided over by Dr. Anna McCaughey, national chairman of the N. C. C. W.'s Committee on the National Catholic School of Social Service. Vitalizing was her vigorous challenge to the delegates to continue their pledges of financial support, essential for the School's maintenance and development. A report on the financial support secured for the School at this session will be made later.

AT THIS session there was introduced the newly-appointed director of the National Catholic School of Social Service—the Reverend Lucian L. Lauerman, a priest of the Archdiocese of Portland, Oreg. From 1935 until the present, Father Lauerman was on the staff of the Catholic University of America's School of Social Work, in the capacity of director of Field Work and Faculty Advisor to lay students and Instructor in Community Organization. Inspiring stimulus to the work of the School was provided the assembled delegates in Father Lauerman's message, "Our Hopes for the Future." "In addition to the broad coverage of professional knowledge and practice," Father Lauerman said, "it is a duty of the Catholic school to bring to its students in an intensive manner the works of charity which have been inspired by Christian love and which can be traced from present day vigor to the starlit night when the Babe of Bethlehem fed hungering humanity with a new immortal hope and a more perfect love. Together with studies, modern and traditional, the School of Catholic Social Work has another mission. That is the mission of inculcating a spirit to learn, to feel, to practice and to spread the ideal of Christian charity."

The functions of the National Catholic School of Social Service were presented at a panel discussion—"The School's Graduates at Work," with Olive J. Gage, director of Field Work and Instructor in Social Work at the National Catholic School of Social Service and president of the Alumnae Association, acting as leader.

In introducing the panel subject, Miss Gage stated the purpose of the discussion was to accept the ever-current challenge: "Show us your works," by reviewing the activities of the School's graduates in terms of their present professional placements and contributions in the field of social work.

Referring to the charts and illustrated maps which had been brought into the session from the National Catholic School of Social Service exhibit booth, Miss Gage set forth the present alumnae array: From 1921 (the date of its founding) to 1937, the School has trained 387 professional social workers, of which 238, or 62 per cent, are employed in social welfare agencies, both public and private; 62, or about 17 per cent, are married and not otherwise employed; eight, or 2 per cent, are teaching in schools of social work, both Catholic and non-sectarian; 35, or slightly less than 8 per cent are employed in other positions; 21, or 5 per cent are members of religious communities; there are 19, or approximately 5 per cent, whose positions are unknown; and four, or 1 per cent, are deceased. These 387 alumnae are distributed geographically as follows: 346 are located in 36 states and the District of Columbia; 41 are located in 13 foreign countries.

IN HER report on the current status of the School, Miss Agnes Regan, assistant director, reported the enrollment for the 1937-1938 academic year as numbering 47 students from 15 states, and the District of Columbia, Puerto Rico, and Canada.

To many, the newly-established School of Social Science at the Catholic University was something altogether new. But in his address, the Rt. Rev. Msgr. Francis Haas, former director of the School, and recently named dean of the School of Social Science, stated that the new School is actually an academic "*Quadragesimo Anno.*" For about 40 years ago, in the academic year of 1895-1896, there was at the University a School of Social Science embracing the departments of Sociology, Economics, Political Science and Law, the purpose of which was to educate those "to whom the administration of social affairs or the guidance of social thought or the amelioration of social evil is to be entrusted." The present School of Social Science, he stated, is patterned essentially on the older School.

Dominating the session was the official pronouncement of Monsignor Haas that the National Catholic School of Social Service is, as it has been in the past, not only a part of the Catholic University of America, but it is now officially that part of the newly-established School of Social Science that functions for the training of professional women social workers.

In an address on "Education," at a subsequent session, Rt. Rev. Msgr. Joseph Corrigan, Rector of the Catholic University, expressed gratitude to "the National Council of Catholic Women for the beneficent manner in which it has sponsored the National Catholic School of Social Service. The Catholic University is proud to have the Service School affiliated with it," he concluded.

In conjunction with the annual Convention of the National Council of Catholic Women, the Alumnae Association of the National Catholic School of Social Service held its annual dinner meeting and election of officers. The following officers, all of Washington, D. C., were elected for a second term: Olive J. Gage, president; Anna Keady, first vice president; Mrs. Hildegarde Yeager McKavitt, second vice president; Elizabeth Kehr, secretary; Mrs. Louise Dillon Kenny, treasurer.

BANQUET SESSION *of* N.C.C.W. CONVENTION

THREE Former National Presidents and National Executive Secretary of the N. C. C. W. Honored at Closing Event of 17th Annual Gathering at Which Monsignor Sheen Delivered Inspiring Address Before 400 Delegates and Guests.

THE National Board of Directors and the delegates in convention assembled established at their 17th Annual Convention, "honorary life memberships" to be granted to individual women for outstanding service to the National Council of Catholic Women.

At the closing banquet session of the convention, three former presidents who have continued to be actively interested in promoting Council affairs were granted this award by unanimous consent of the convention. The recipients were: Mrs. Arthur F. Mullen, for her interest in the National Catholic School of Social Service; Miss Mary Graham Hawks, for the promotion of international amity; and Miss Anne Sarachon Hooley, for her splendid contribution to the youth program of the Council. For her years of devoted and unselfish service to the National Council of Catholic Women and to the National Catholic School of Social Service, the Council named Miss Agnes G. Regan, its beloved executive secretary, one of the first four to receive an honorary life membership.

For distinguished service, national in scope, Miss Regan was also presented the first annual award of Theta Phi Alpha, honorary and social fraternity. At its 25th jubilee convention, in June, 1937, Theta Phi Alpha voted to offer an annual award to an "outstanding Catholic woman," this award to be presented at the national convention of the National Council of Catholic Women, for fine service to country as well as Church. At the banquet session referred to, Mrs. Frank Jettinghoff, national executive secretary of the TPA, presented the award—a gold medal with the Theta Phi Alpha coat of arms raised in gold above which is the inscription: "Nothing great is ever done without much enduring"—(from the letters of St. Catherine of Siena).

A TRIBUTE for its excellent youth radio program was given the National Council of Catholic Women by Franklin Dunham, educational director, National Broadcasting Company. Mr. Dunham complimented Miss Anne Sarachon Hooley, national youth chairman and director of the broadcasts, in carrying out the three attributes of a good radio program, continuity of personality, continuity of program, and terseness and conciseness of language and offered the facilities of the Broadcasting Company to the Council during February, March, April and May of the coming year for the carrying out of a similar program.

Pledges of cooperation in the program of united Catholic Action and messages of greetings and felicitations were given by Louis Kenedy, president of the National Council of Catholic Men; W. I. Plant, state deputy, Knights of Columbus; and Miss Florence Boland, national president of the Catholic Women's League, Canada.

Miss Boland complimented the National Council of Catholic Women, and especially its convention program committee, for the splendid unfolding of Catholic work presented during the five days of the convention.

Dr. Maud Loeber, president of the New Orleans Archdiocesan Council of Catholic Women, in the opening address of the symposium, "Making Catholic Thought Articulate," said that in order to fulfill our responsibilities in the field of Catholic Action, "we feel the need of spreading our knowledge both in talking and in writing."

"We feel the need of conveying the relationship of each one's own individual efforts to be the ready and exact articulate member who is needed to express the truths and inspirations of our own religion to those who are timid, uninstructed or misguided and to those who would widen their own horizon if correctly guided," she added. As part of the spoken word, Dr. Loeber cited the radio—talks and music.

"Music, The Handmaid of Religion," was the topic of the second symposium speaker, Mrs. Curran L. Jones, president of the Charleston Diocesan Council of Catholic Women. "Music," she said, "raises man above the commonplace everyday thoughts into an ideal mood, centers his attention on the sacred words and actions and creates in him the proper spirit of devotion." Therefore, it has been necessary for the Church in her liturgy, to declare to the world the correct forms. Quoting from the *Motu Proprio*, Mrs. Jones outlined the proper qualities—sanctity and purity of form, plus universality.

Mrs. Marguerite H. Brandeau, representative of the Nashville Diocesan Council of Catholic Women, stated that in participating in the activities of a mixed group "never should we lend our names and then neglect to take any further interest in the policy of the organization. If we do not know the Catholic position, or lack the courage to defend that position, or the time to follow the activities; then do not serve. . . . Individuals alone find it nearly impossible to do many desirable things, but can accomplish much by acting together. Organization gives power to any crusade. The Catholic woman, in and of the world, has her task indicated."

"THE APOLOGETICS OF EXAMPLE" was discussed by Mrs. Lucian R. Carroll, president of the Galveston Diocesan Council of Catholic Women. "United with the source of all truth and light, through the Sacraments and prayer during her lifetime, the Catholic woman can not fail to find the way and secure for herself the complete fulfillment of life. Her sincerity, confidence, nobility of purpose will be to all who cross her path an example and inspiration, and give help and encouragement to others struggling along life's hazardous way . . . her whole life lived in the supernatural, will be full of power for good, truly an apologetic of example."

The main speaker of the evening, the Right Reverend Monsignor Fulton J. Sheen, of the Catholic University of America, outlined the lives and works of the three great Marys of the Church—Mary of Nazareth, Mary of Cleophas and Mary Magdalen. Unless Catholic women were following one of these great examples, either being contemplatives, mothers or social workers helping their fellow beings, they were not fulfilling their duties as Christians.

Bishop Noll summarizing the activities of the five days of the convention, called it "a very intensive course in Catholic Action" in which the delegates were both the instructors and the students. His Excellency gave the closing benediction.

Honored guests at the banquet included the Most Reverend Edwin V. O'Hara, Bishop of Great Falls; the Right Reverend Monsignor Michael J. Ready, general secretary of the National Catholic Welfare Conference; the Right Reverend Monsignor Joseph M. Corrigan, rector of Catholic University; Rt. Rev. Msgr. John A. Ryan, director, N.C.W.C. Social Action Department; Rev. Paul Schultze, O.M.I.; the Marques and Marquesa de Cienfuegos; and the new members of the Board of Directors, Mrs. John Aicher, San Francisco; Mrs. Stephen J. Gaffney, Portland, Me.; Mrs. Eugene McCarthy, Cleveland; Rev. Lucian L. Lauerman, director of the N. C. S. S. S.; and Rev. Vincent Mooney, C.S.C., director, N. C. W. C. Youth Bureau.

NOVEMBER STUDY TOPIC: "*The* SPIRIT *of the* CONSTITUTION *of the* UNITED STATES"

With Suggestions for Discussion In View of Catholic Teaching

BEGINNING September 17, 1937, and continuing to April 30, 1939, all citizens of the United States are called upon to participate with appropriate ceremonies in the Sesquicentennial of the United States Constitution. In view of this fact, the N.C.W.C. Education Department, in preparing a program for Catholic participation in American Education Week—November 7-13, 1937—has considered it both timely and appropriate to submit for the information and action of all interested in promoting a better knowledge and appreciation of the Constitution, through study club activities, the accompanying outline which the N.C.W.C. Study Club Committee has adopted as its topic for the current month. Excellent sources of information (especially the *Pastorals of the American Hierarchy* published by the N.C.W.C.) are available to Catholic individuals and groups for use in this particular celebration. Inquiries with regard to it will be gladly answered by the N.C.W.C. Education Department.

The N.C.W.C. has been designated by the U. S. Constitution Sesquicentennial Commission as a cooperating agency to advance its aims and programs among Catholic schools, organizations, and Catholic people generally. The outline submitted herewith is especially recommended to all units of the N.C.C.M. and N.C.C.W. in arranging local observances of this important event.

PREAMBLE OF THE CONSTITUTION

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

I. Importance of the Constitution

To form a more perfect Union.

"Teach your children to take a special interest in the history of our country. We consider the establishment of our country's independence, the shaping of its liberties and laws as a work of special Providence, its framers 'building wiser than they knew,' the Almighty's hand guiding them. And if ever the glorious fabric is subverted or impaired it will be by men forgetful of the sacrifices of the heroes that reared it, the virtues that cemented it, and the principles on which it rests, or ready to sacrifice principle and virtue to the interests of self or party . . . We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past and thus sending forth from our Catholic homes into the arena of public life not partisans but patriots."—*Pastorals of the American Hierarchy* (1884).

1. The conditions that produced the Constitution.
2. Formation of the Constitution.
3. Respect for, and loyalty to the Constitution as taught by the Catholic school.

Sources of Materials:

(1) United States Constitution Sesquicentennial Commission, House Office Building, Washington, D. C.—From this source may be obtained *The Story of the Constitution*, a 192-page book (Price, 15c.).

2. The National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C.—From this source may be secured Pastorals of the American Hierarchy ($2.50, plus postage) and Encyclicals. Encyclicals of Pope Pius XI are issued in pamphlet form (10c each) and in a bound volume, containing 15 Encyclicals ($4.00).

Two other publications of the N. C. W. C. will be found useful in planning programs on the United States Constitution. These publications are: *Civics Catechism*—On the rights and duties of American citizenship, with special emphasis on the United States Constitution (10c); *A Civic Mosaic*—Compiled from Pastorals of the American Hierarchy—On the general subject of civic duties (10c).

The references which follow, unless otherwise stated, are publications of the National Catholic Welfare Conference.

REFERENCES—*The Story of the Constitution* (See sources of materials); *Encyclical on Christian Education of Youth; Civics Catechism; A Civic Mosaic; George Washington Bicentennial Manual.*

II. Social Justice

Establish Justice.

"The obligation to give every man his due, is binding at all times and under all conditions. It permits no man to say, I will be just only when justice falls in with my aims, or furthers my interests; and I will refrain from injustice when this would expose me to failure, to loss of reputation or to penalty enacted by law. The obligation is binding in conscience, that representative of God which He has established in our innermost selves, which requires our obedience not merely out of self-respect or as a matter of our preference, but as speaking in His name and expressing His mandate."—*Pastorals of the American Hierarchy* (1919).

1. Demands of Social Justice.
2. Catholic Action for Social Justice.
3. Dangers of Communism and Fascism.

REFERENCES—*Encyclical on the Condition of Labor; Encyclical on Reconstructing the Social Order; Encyclical on Atheistic Communism; Bishops' Program of Social Reconstruction; Toward Social Justice;* CATHOLIC ACTION, May, 1937, pp. 22-23; *A Cure for Communism; N. C. W. C. Study Club Outline Based on A Cure for Communism.*

III. Labor and Capital

Insure Domestic Tranquility.

"The settlement of our industrial problems would offer less difficulty if, while upholding its rights, each party were disposed to meet the other in a friendly spirit. The strict requirements of justice can be fulfilled without creating animosity; in fact, where this arises, it is apt to obscure the whole issue. On the contrary, a manifest desire to win over, rather than to drive, the opponent to the acceptance of equitable terms, would facilitate the recognition of claims which are founded in justice. The evidence of such a disposition would break down the barriers of mistrust and set up in their stead the bond of good will. Not an armistice but a conciliation would result; and this would establish all parties in the exercise of their rights and the cheerful performance of their duties."—*Pastorals of the American Hierarchy* (1919).

1. Industrial peace.
2. The rights of labor and capital.
3. Economic order through Christianity.

REFERENCES—*Pastorals of the American Hierarchy;* Administrative Committee, N. C. W. C.; *A Statement on the Present Crisis; Catholic Teaching on Our Industrial System; The Economic Organization of Society and the Encyclical*; *The Industrial Question and the Bishops' Pastoral; Capital and Labor*; Catholic Hour Addresses: *Moral Factors in Economic Life, The Church and Some Outstanding Problems of the Day, Society and the Social Encyclicals—America's Road Out.*

IV. Citizenship and Peace

Provide for the Common Defence.

"The interests of order and peace require that our domestic social and national relations be established on the solid basis of principle. For the attainment of this end, much can be done by wise legislation and by organized effort on the part of associations. We are confident that such effort and enactment will hasten the desired result. With their practical sense and their love of fairness, the American people understand that our national life cannot develop normally without adequate protection for the rights of all and faithful performance of duty by every citizen. And as they united to secure freedom for other nations, they now will strive together to realize their country's ideals."—*Pastorals of the American Hierarchy* (1919).

1. Patriotism as a civic virtue.
2. Knowledge and support of the Constitution requisites for good citizenship.
3. Catholic Action for peace.

REFERENCES—*Pastorals of the American Hierarchy; A Civic Mosaic; Civics Catechism; Peace Education in the Schools*; *A Catholic Program for World Peace; Peace Statements of Pope Benedict XV and Pope Pius XI.* See also complete list of publications of Catholic Association for International Peace.

V. Social Security

Promote the General Welfare.

"The security of the nation and the efficiency of government for the general weal depend largely upon the standards which are adopted, and the practices which are admitted, in social relations. This is characteristic of a democracy, where the makers of law are commissioned to do the will of the people. In matters pertaining to morality, legislation will not rise above the level established by the general tone and tenor of society. It is necessary, then, for the preservation of national life, that social morality, in its usage and sanction, be sound and steadfast and pure."—*Pastorals of the American Hierarchy* (1919).

1. A new social order.
2. Social security and the child.
3. Old age assistance and benefits.

REFERENCES—*Encyclical on Reconstructing the Social Order; Encyclical on the Condition of Labor; Toward Social Justice; Social Justice in the* 1935 *Congress; Bishops' Program of Social Reconstruction; Catholic Teaching on our Industrial System*; *The Economic Organization of Society and the Encyclical; The Message of the Encyclicals to America Today; Reports of Catholic Conference on Industrial Problems;* CATHOLIC ACTION, February, 1937, pp. 10-11; CATHOLIC ACTION, March, 1937, pp. 7-8.

VI. Individual Rights

Insure the Blessings of Liberty.

"Continue, whilst you serve your God with fidelity, to discharge, honestly, faithfully, and with affectionate attachment, your duties to the government under which you live, so that we may, in common with our fellow-citizens, sustain that edifice of rational liberty in which we find such excellent protection."—*Pastorals of the American Hierarchy* (1833).

1. The Constitution—the bulwark of American liberties.
2. Religious freedom.
3. Religion as a part of true education.

REFERENCES—*Civics Catechism; A Civic Mosaic*; *Encyclical on Christian Education of Youth; Official Attitude of the Catholic Church on Education; Public Opinion and the Need of Religious Education;* Catholic Radio Hour Addresses: *The Philosophy of Catholic Education, Christian Education, Catholic Education, Characteristic Christian Ideals*; *National Catholic Educational Association Bulletin,* May, 1937; *The Catholic School and American Democracy* (N. C. E. A.) See complete list of Catholic Hour Addresses.

Suggestions

A. Adapt program as outlined to the needs of your school or study group.
B. Compile additional references on the Constitution and the other designated subjects from convenient sources.
C. Have students secure clippings of recent addresses by members of the American Hierarchy on the Constitution.
D. Include assignments on the Constitution in holiday programs conducted during the year.
E. Questions such as the following may be prepared for each of the assigned topics:

Questions for Discussion

1. Who was called the "Father of the Constitution"?
2. Who actually wrote the Constitution?
3. Name the two Catholics who signed the Constitution.
4. Is there any mention of education in the Constitution?
5. What constitutes the Bill of Rights?
6. How is the Constitution amended?

NOTE: Questions and answers pertaining to the Constitution are included in *The Story of the Constitution* (See Sources of materials).

A TRIBUTE TO FATHER BURKE

(*Continued from page* 20)

qualities of his leadership. But all of us prefer to speak of Father Burke as the priest, building for Christ loyally and faithfully, as a priest whose distinguished and self-sacrificing service received the highest commendations from the Sovereign Pontiff himself. As a true priest he had but one passion, the Church, and because of his love for the Church that passion extended to a love for the dignity, the justice and charity that should reign in his homeland.

Your prayers have been said for one whom we repute a saint, and it is inconceivable for us now, for us who knew him and loved him, to think that at this very moment he is not counselling us and guiding us and praying that we should accomplish that work for which he strove, for which he gave his life.

It is in that belief that we pray God to grant to this great priest the happiness which his fine tasks merited here on earth, and to have him as our guardian, to inspire us, to counsel us, to urge us on in fine achievement for God and Country.

ANNOUNCING PUBLICATION BY THE N.C.W.C. OF THE SPANISH SITUATION—A SURVEY

A pamphlet edition of the recent Joint Letter addressed by the Bishops of Spain to all the Catholic Bishops throughout the world discussing the background and consequences of the Civil War in Spain. Price: 10c single copy; 50 copies, $4.50; 100 copies, $8.00; carrying charges extra.

COMPLETE N. C. W. C. PUBLICATIONS FOLDER FREE ON REQUEST

AVAILABLE at N. C. W. C. headquarters, 1312 Massachusetts Avenue, Washington, D. C., is a classified publications folder of books, booklets and pamphlets published by the N. C. W. C. and dealing with problems of vital Catholic interest—the Encyclicals of Pope Pius XI, Education, Labor, International Relations, Citizenship, The Family, Rural Life, Catholic Hour Addresses, Study Outlines on Various Subjects, etc.

Every Catholic should seek, as far as lies within his capacity and opportunity, that religious, moral and intellectual training that will enable him to take a useful part in the apostolate of which the Holy Father so frequently speaks and which he so urgently recommends—the participation of the laity in the apostolate of the hierarchy.

It has been frequently pointed out by the Holy Father how necessary it is for the Catholic to be *trained* in Catholic teaching in order to solve the problems of life—private, public, social, political. To reach that solution, the Supreme Pontiff has stated that *preparation* is necessary—preparation that will make us comprehend the whole program of Catholic teaching; that will make its light shine on all the aspects of life; that will make its effectiveness felt in all directions; that will enable us to live actively and intelligently for Christ and His Church.

Corroborating the Holy Father's point of view on this matter, His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, recently stated: ". . . We never will properly fit ourselves to extend the mind of the Church into the mind of the world unless we are willing to use our mind in learning more of the things of our Blessed Lord and of His Church. . . ."

Study and circulation of N. C. W. C. pamphlets will help toward this result.

Study club members are also urged to read and discuss the contents of CATHOLIC ACTION, official organ of the National Catholic Welfare Conference and of the National Councils of Catholic Men and Women. CATHOLIC ACTION is dedicated to aiding, stimulating and unifying the manifold activities of the Catholic Action Apostolate and to bringing about a more effective solidarity of the Catholic body. Needs, programs and accomplishments in the various fields of Catholic Action are treated in feature articles, symposiums and enlightening reports—useful alike to clergy and laity; helpful in the home; invaluable in the school, society, parish or public library.

BISHOP NOLL TO SPONSOR CONVENTION OF CATHOLIC YOUTH AT FORT WAYNE

THE first Annual Diocesan Catholic Youth Conference to be held in the Fort Wayne, Indiana, Diocese, will take place on Sunday, October 17, 1937, with the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Lay Organizations Department of the N. C. W. C. acting as host. The theme of the conference will be "Catholic Youth and Catholic Action" with special emphasis on "Catholic Literature" and Catholic principles of "Peace," "Labor," "Politics," "Education," "Social Work," and "Marriage and Family Life." Representatives from the different deaneries will, with the collaboration of the priest representing the deanery on youth program, discuss the above-named subjects.

The Rev. Vincent Mooney, C.S.C., director of the N. C. W. C. Catholic Youth Bureau, will attend the convention. Father Mooney at Bishop Noll's request spent some months in organizing the youth movement throughout the Fort Wayne Diocese, and the purpose of the coming conference is to give Catholic youth throughout the diocese a clearer conception of the true objectives of the Catholic Youth Organization; to help solidify parish CYO chapters and bring about formation of chapters in parishes not yet organized; to inspire our youths to continued and more vigorous action and promotion of things cultural for their own benefit and for the benefit of Church and Country.

Remember the N. C. W. C. in Planning Your Will

ALLOTTING A DIVISION OF YOUR PROPERTY TO FURTHER THE WORTHY WORK OF THIS OFFICIAL AGENCY OF THE BISHOPS OF THE UNITED STATES

THE Bishops of the United States, through their voluntary contributions, have made possible the work of the National Catholic Welfare Conference since 1919, notwithstanding pressing diocesan and other outside demands.

INCREASE in the knowledge and effectiveness of the work of the N. C. W. C. and of its several departments and bureaus could be greatly aided by additional contributions.

SUCH further financial aid would help extend the knowledge of Catholic principles and intensify their acceptance in our American life in the various fields in which the N. C. W. C. is interested. (*Read the facts about the N. C. W. C. as printed on page* 2.)

THE National Catholic Welfare Conference welcomes donations and legacies for the support and enlargement of the work confided to it by the Bishops of the United States. Donations should be sent to the treasurer, Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, 1000 North Lee Avenue, Oklahoma City, Okla., as well as information or legal notices of wills and legacies.

THE following form of bequest may be used by all who desire to further the work of Catholic Action as aided by the official agency of the Bishops of the United States:

FORM OF BEQUEST

I HEREBY give, devise and bequeath unto the National Catholic Welfare Conference, incorporated under the laws of the District of Columbia.

_____

(*here insert amount of legacy*)

to be used by the Administrative Board of Archbishops and Bishops thereof for the purposes for which it is incorporated or for such other useful works of Catholic Action as the Administrative Board, N. C. W. C., may determine.

_____

(*name*)

During October . . .

We Urge All Organizations and Individuals Affiliated with the National Councils of Catholic Men and Women to Cooperate in the Distribution of—

I

A New Pamphlet Entitled

"The National Catholic Welfare Conference: The Agency of the Archbishops and Bishops of the U. S. for the Promotion of Unity in Catholic Work."

A 52-page exposition of
The Aims and Purposes of the N.C.W.C.

Price: Single copy, 10 cents; 50 for $2.50; 100, $4.50; carrying charges extra.

II

A Study Outline on

the pamphlet on the N.C.W.C. mentioned under I.

Helpful in individual and group study of the work of the departments and bureaus of The N.C.W.C.

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III

Encyclicals of His Holiness, Pope Pius XI

On Christian Marriage; On Christian Education of Youth; On Atheistic Communism; On the Catholic Priesthood; On Motion Pictures; On Catholic Action; On Reconstructing the Social Order (Forty Years After); On Saint Francis of Assisi; On the Church and Mexico; On the Light of Truth; On the Sacred Heart and World Distress; On True Religious Unity; On St. Augustine; On Religious Situation in Mexico; On the Church in Germany.

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V

THE SPANISH SITUATION: A SURVEY—A Pamphlet Edition of the Recent Joint Letter Addressed by the Bishops of Spain to all the Catholic Bishops throughout the World Discussing the Background and Consequences of the Civil War in Spain.

Price—Single copy, 10 cents; 50 for $4.50; 100, $8.00, *carrying charges extra.*

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